

THE RIGHT HONOURABLE
MAULAVI SYD AHER ALI MA LL D ()
AUTHOR OF "THE SPIRIT OF ISLAM"

THIS LITTLE BOOK
IS
MOST RESPECTFULLY INSCRIBED

IN HUMBLE RECOGNITION OF HIS EXMINENT SERVICE
IN THE CAUSE OF ISLAM

PREFACE

In the following 'Selections from the Koran' my object has been to bring together under their own Surahs all the important verses with suitable headings as may help people to form a correct estimate as to the general contents of the Sacred Book of the Mohammedan World. I have also thought fit to append some short notes to elucidate the meaning of certain verses, and have taken care not to insert my own views upon it as far as possible.

The work has been compiled and hurried through the press in less than a couple of months time and I am fully conscious of my own shortcomings in the execution of this work, but I trust to the indulgence of my kind readers to overlook them.

M ABUL FAZL

ALLAHABAD, Sept 11, 1910

CONTENTS

SUMAN	PAGE.
INTRODUCTION	i
i — THE OPENING CHAPTER	1
ii — THE COW	2
iii — THE FAMILY OF IMRAM	41
iv — WOMEN	63
v — THE TABLE	95
vi — CATTLE	111
vii — AL AMAR	133
viii — THE SPOILS	141
ix — IMMUNITY	146
x — JONAH	153
xi — HED	157
xii — JOSEPH	159
xiii — THUNDER	161
xiv — ABRAHAM	166
xv — HIJE	169
xvi — THE BEK	173
xvii — THE CHILDREN	181
xviii — THE CAVE	187
xix — MARY	190
xx — I H	191
xxi — THE PROPHECIES	193
xxii — THE PILGRIMAGE	195
xxiii — THE BELIEVERS	198
xxiv — LIGHT	201
xxv — THE DISTINGUISH	204
xxvi — THE POETS	214
xxvii — THE ART	216
xxviii — THE STORY	218
xxix — THE BRIDE	220

NUMER	PAGE
xxx — THE GREEKS	222
xxxii — LOKMAN	225
xxxiii — ADORATION	226
xxxiv — THE CONFEDERATES	228
xxxv — SABA	231
xxxvi — THE CREATOR	232
xxxvii — Y &	234
xxxviii — THE RANKS	236
xxxix — S.	237
xl — THE TROOPS	238
xi — THE FAITHFUL	242
xii — WORSHIP	243
xiii — COUNSEL	246
xiv — GOLD ORNAMENTS	248
xv — SMOKE	248
xvi — THE KNEELING	249
xvii — AL AHKAF	250
xviii — MOHAMMED	251
xix — THE VICTORY	252
xx — THE APARTMENTS	253
xi — E.	255
ii — THE SCATTERING	257
iii — THE MOUNTAIN	258
iiii — THE STAR	260
v — THE MOON	263
vi — THE MERCIFUL	265
vii — THE INEVITABLE	267
viii — IRON	268
ix — THE WHO I LEADED	269
x — THE EMIGRATION	271
xi — THE WHO IS TRIED	273
xii — BATTLE ARRAY	274
xiii — THE ASSEMBLY	275
xiv — THE HYPOCRITES	277
xv — MUTUAL DECEIT	277
xvi — DIVORCE	279

SUBJECT	PAGE
lxvi — PROHIBITION	281
lxvii — THE KINGDOM	281
lxviii — THE PEN	283
lxix — THE INEVITABLE	284
lxx — THE STOPS	285
lxxi — NOAH	287
lxxii — THE JURY	287
lxxiii — THE WHAPPED UP	288
lxxiv — THE FRYWHAPPED	290
lxxv — THE JUDGMENT DAY	290
lxxvi — MAN	294
lxxvii — THE SPOT	295
lxxviii — THE NGWA	296
lxxix — WHO TALKS FOR	298
lxxx — THE FROWARD	300
lxxxi — THE FOLDING UP	302
lxxxii — THE FRYING AN	303
lxxxiii — I POSE WHO STIR	305
lxxxiv — THE SPLITTING A	306
lxxxv — THE ORCESTRAL	307
lxxxvi — THE NIGHT COME	309
lxxxvii — THE MOOR HIGH	309
lxxxviii — THE OVERWHELM	311
lxxxix — THE DAYTHAK	312
x — THE BOIL	315
xi — THE SUN	316
xii — THE NIGHT	316
xiii — THE BRIGHTEN	318
xiv — THE OPENING	320
xv — THE FID	320
xvi — THICK BLOOD	322
xvii — POWER	323
xviii — CLEAR EVIDENCE	324
xix — THE EARTHQUAKE	324
o — THE CHANGERS	325

SUBJECT	PAGE
i — THE STRIKING	326
ii — DESIRE	326
iii — THE AFTERNOON	327
iv — THE BLANDERERS	328
v — THE ELEPHANT	328
vi — THE KOREAN	329
vii — RELIGION	330
viii — THE ABUNDANCE	331
ix — THE UNBELIEVERS	331
x — HELP	332
xi — ANG LAM	333
xii — THE UNITS	333
xiii — THE DAYBREAK	334
xiv — MEN	335
ADDENDA	33

INTRODUCTION

The word *Koran* comes from the verb *karna*, to cry and signifies properly in Arabic the revelation vouchsafed to the Prophet Mohammed subsequently collected together into a Book which bears that name.

It is too well known that the Prophet never gave a book he only preached and taught whenever the Spirit moved him he put forth his burning eloquence into the ears of his countrymen and those who came to drink of the fountain which now flowed under him. These were however taken down by his followers on palm leaves, leather and on such other materials as came ready to hand. And it was not till after the death of the Prophet that Omar afterwards Caliph turned his attention to collect the scattered fragments together and with the help of Abu Bakr who was then the Caliph succeeded in bringing out a well authenticated recension of the whole.

AN OFFICIAL RECENSION

But so far this was a mere private endeavour and incomplete and in some cases, defective fragments of the Koran continued to be in use till ten years later the Caliph Osman took up the work of reproducing an authoritative recension of them with the help of the

A word from the root occurs at the commencement of Surah xvi. 1 where the Prophet is called to receive his Mission

Companions of the Prophet who happened to be then living. And this recension of the Koran has stood during the last 1300 years as a monument of the Caliph's piety to the honour of the Prophet.

THE PRESENT ARRANGEMENT

But the collection was made without regard to the chronological sequence of the subject-matter special care being taken only with regard to their authenticity. In fact says a learned writer the age and the men were uncritical and the only apparent rule followed was to arrange the portions of a Surah in the best way possible and then to put the longer Surahs first in order and the shorter ones last, without any reference to chronological sequence.

DIVISIONS.



The Koran is divided into 114 larger portions of unequal length, which we call *Surah* in the singular. *Surah* a word which properly means a row or series, such as a line of bricks arranged in a wall, or a rank of soldiers in an army but now exclusively used for chapters in the Koran.

Next after the title, at the head of every Surah except only the ninth is prefixed the solemn form In the name of God, the Merciful the Compassionate.

Every Surah is sub-divided into smaller portions which are customarily called verses but the Arabic word is *Ayat* in the singular *Aya* signifying sign.

The end of a verse is determined by the position of a small circle such as ○. The early Moslems did not agree as to the position of these circles and so five different ways of arranging them have arisen. This

Besides these unequal divisions the Koran is also divided into sixty equal portions in Arabic called *Ahzab* in singular *Hizb* each sub-divided into four equal parts but it is more usually divided into thirty equal parts only called *Ajza* from the singular *juz*, each of twice the length of the former and in the like manner sub-divided into four parts

But the Koran naturally divides itself into two : one consisting of the inspired utterances of the Prophet at Mecca and the other comprising those at Medinah

ITS GENERAL CHARACTER.

The Koran says Mr Salo, is universally allowed to be written with the utmost elegance and

accounts for a variation in the number of verses in various editions. The variations are —

1 *Kulub verses.* The Moslems in the city professed to follow the custom of Ali the son of Abu Talib. Their way of reckoning is generally adopted by the Moslems of India. They reckon 6 236 verses.

2 *Basrah verses.* The Moslems of that place follow the order of Asim son of Hajj, one of the earliest converts to Islam. They reckon 6 201 verses.

3 *Sham verses.* The scholars of Sham (or Syria) followed Abdullah son of Omar also one of the earliest converts. They reckon 6,126 verses.

4 *Moscow verses.* According to this arrangement there are 6 219 verses.

5 *Mosulab verses.* This way of reading contains 6,216 verses.

The diversity of punctuation does not however affect the contents of the Koran.

In each of the above varieties the auspiciatory form In the name of God the Merciful the Compassionate, is not reckoned. It occurs no less than 113 times in the Koran at the head of each Surah except the 9th.

purity of language in the dialect of the tribe of Korash the most noble and polite of all the Arabians, but with some mixture, though very rarely of other dialects. It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself inimitable by any human pen (though some sectaries have been of another opinion) and therefore insisted on as a permanent miracle greater than that of raising the dead and alone sufficient to convince the world of its divine origin.

And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission publicly challenging the most eloquent men in Arabia, which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition to produce even a single chapter that might be compared with it. I will mention but one instance out of several to show that this book was really admired for the beauty of its composition by those who must be allowed to have been competent judges. A poem of Labid Ebn Rabia one of the greatest wits in Arabia in Mohammed's time, being fixed up on the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer anything of their own in competition with it.

A noble writer therefore mistakes the question when he says these eastern religionists leave their sacred writ the sole standard of literary performance by extirpating all true learning. For though they were destitute of what we call learning, yet they were far from being ignorant or unable to compose elegantly in the own tongue. See L. Shaftesbury's *Characteristicks* vol. iii. p. 235

But the second chapter of the koran being fixed up by it soon after. Lubid himself (then an idolater) on reading the first verses only was struck with admiration and immediately professed the religion taught thereby declaring that such words could proceed from an inspired person only

The style of the koran is generally beautiful and fluent especially where it imitates the prophetic manner and scripture phrases. It is concise and often obscure adorned with bold figures after the eastern taste, enlivened with floral and sententious expressions and in many places especially where the majesty and attributes of God are described sublime and magnificent of which the reader cannot but observe several instances though he must not imagine the translation comes up to the original notwithstanding my endeavours to do it justice

Lest it be considered we are biased in our estimate of the koran, we give the words of Samuel Johnson. If it is not poetry—and it is hard to say whether it be or not—it is more than poetry. It is not history nor biography. It is not anthology like the Sermon on the Mount nor metaphysical dialectics like the Buddhist Sutras nor sublime homiletics, like Plato's conferences of the wise and foolish teachers. It is a prophet's cry. Sentient to the core yet of a meaning so universal and so true that all the voices of the age take it up willing or unwilling and it echoes over palaces and deserts over cities and empires, first kindling its chosen hearts to world conquest then

gathering itself up into a reconstructive force that all the creative lights of Greece and Asia might penetrate the heavy gloom of Christian Europe, when Christianity was but the Queen of Night

Emanuel Deutsch calls the Koran a book by the aid of which the Arabs conquered a world greater than that of Alexander the Great greater than that of Rome and in as many tens of years as the latter had wanted hundreds to accomplish her conquests by the aid of which they alone of all the Shemites came to Europe as kings whether the Phœnicians had come as tradersmen, and the Jews as fugitives or captives came to Europe to hold up together with these fugitives the light to humanity—they alone while darkness lay around, to raise up the wisdom and knowledge of Hellas from the dead, to teach philosophy medicine, astronomy and the golden art of song to the West as to the East to stand at the cradle of modern science, and to cause us late epigoni for ever to weep over the day when Grenada fell?

Elsewhere the same writer continues thus . . . Those grand accents of joy and sorrow of love, and valour, and passion of which but faint echoes strike on our ears now were full toned at the time of Mohammed and he had not merely to rival the illustrious of the illustrious, but to excel them to appeal to the superiority of what he said and sang as a very sign and proof of his mission . . . The poets before him had sung of love . . . Antara, himself

the hero of the most famous novel sings of the ruin around which ever hover lovers thoughts of the dwelling of Abba, who is gone and her dwelling place knows her not. Mohammed sang none of these. No love-minstrelsy has not the joys of this world, nor sword nor camel nor jealousy or human vengeance nor the glories of tribe or ancestors, nor the unmeaning swiftly and forever-extinguished existence of man were his themes. He preached *Islam*, and he preached it by rending the skies above and tearing open the ground below by adjuring heaven and hell, the living and the dead.

CERTAIN DIFFICULTIES WITH REGARD TO IT

But after all we have seen above what does Dr Steingass the learned compiler of the *English Arabic and Arabic-English Dictionary* think of the Koran? He writes. Invited to subjoin a few further remarks on the composition and style of the Qur'an in addition to the valuable and competent opinions contained in the above extracts, I can scarcely introduce them better than by quoting the striking words of Goethe which Mr Rodwell places by way of motto on the reverse of the title page of his Translation. The words seem to me so much the more weighty and worthy of attendance as they are uttered by one who whatever his merits or demerits in other respects may be deemed to be, indisputably belongs to the greatest masters of language of all times, and stand foremost as a leader of modern thought and the intellectual culture of modern times. Speaking of the Qur'an in

Those critics on the other hand, who view the Qur'an with regard to the chronological order of its constituents, follow the descending scale in their estimate. Speaking at first highly—nay frequently with enthusiasm—of the earlier parts, they complain more and more of the growing tediousness and wearisomeness of the Surahs of later origin.

AN EXPLANATION

But if we consider the variety and heterogeneity of the topics on which the Qur'an touches, uniformity of style and diction can scarcely be expected on the contrary it would appear to be strangely out of place. Let us not forget that in *this* book, as *Muhammad's* newest biographer Ludolf Krehl (*Das Leben des Muhammed* Leipzig 1881) expresses it there is given a complete code of creed and morals, as well as of the law based thereupon. There are also the foundations laid for every institution of an extensive commonwealth for instruction for the administration of justice, for military organization for the finances, for a most careful legislation for the poor all built up on the belief in the one God who holds man's destinies in His hand. Where so many important objects are concerned, the standard of excellence by which we have to gauge the composition of the Qur'an as a whole must needs vary with the matter treated upon in each particular case. Sublime and chaste where the supreme truth of God's unity is to be proclaimed appealing in high pitched strains to the imagination of a poetically gifted people, where the eternal consequences of man's submission to God's holy will or of rebellion

against it are pictured touching in its simple, almost crude earnestness when it seeks again and again encouragement or consolation for God's messenger and a solemn warning for those to whom he has been sent, in the histories of the prophets of old the language of the Qur'an adapts itself to the exigencies of every day life, when this every-day life in its private and public bearings, is to be brought in harmony with the fundamental principles of the new dispensation

THE KORAN A LITERATURE

Here, therefore its merits as a literary production should perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organised body animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilised nation out of savage tribes, and shot a fresh woof into the old warp of history.

But we may well ask ourselves, What would in all probability have become of this language without Muhammad and his Qur'an? This is not at all an idle and desultory speculation. It is true the Arabic language had already produced numerous fine specimens of genuine and high flown poetry but such poetry was chiefly is not exclusively preserved in the memory of the people, for the art of writing was certainly very little known and still less practised.

Moreover poetry is not tantamount to literature; it may lead to it and will always form a most essential part of it but it will live on, and perhaps die in solitary isolation unless it becomes as it were as Brahmans say twice born by participating in a literary development of vaster dimensions and a more general character. Divided among themselves into numerous tribes, who were engaged in a perpetual warfare against each other the Arabs, and with them their various dialects would more and more have drifted asunder poetry would have followed in the wake and the population of Arabia would have broken up into a multitude of clans, with their particular bards, whose love and war-songs enterprising travellers of our days might now collect like the popular songs of the Kosaks of the steppe or the Kalinuks and similar nationalities vegetating for centuries in a more or less primitive state of existence.

DEVELOPMENT OF ANCIENT ARABIC

It seems then, that it is only a work of the nature of the Quran which could develop ancient Arabic into a literary language, notwithstanding the fact that it had already been admirably handled by local poets. As this book places the national life of the Arabs upon an entirely new basis, giving it at the same time a much needed centre and a wonderful power of expansion, it became a matter of the utmost importance, nay of urgent necessity that the contents of the volume should be preserved with scrupulous accuracy and undisputable conformity. This again was only possible by fixing upon one dialect which by its recognised

excellence commended itself to general acceptance, and also by establishing a written text

'But not only by raising a dialect, through its generalization to the power of a language, and by rendering the adoption of writing indispensable, has the Qur'an initiated the development of an Arabic literature its composition itself has contributed two factors absolutely needful to this development it has added to the existing poetry the origins of rhetoric and prose

* * * *

CREATING A LITERATURE

'But Muhammad made a still greater and more decisive step towards creating a literature for his people. In those Surahs in which he regulated the private and public life of the Muslim he originated a prose, which has remained the standard of classical purity ever since

With regard to this part however, it has been stated, seemingly in disparagement of the later Arabic authors, that their accepting Muhammad's language as a perfect standard from which no deviation is admissible, has led them to adopt an artificial style as unnatural as though Englishmen should still continue to follow Chaucer as their model in spite of the changes which their language has undergone. But is such a parallel justified in facts? In English as amongst modern nations in general the written language has always kept in close contact with the spoken language the changes which the former has undergone are simply the registration and legislation of the changes which in course of time had taken place in the

latter Not in Arabic From the moment when at the epoch of its fullest and richest growth, it was, through the composition of the Qur'an invested with the dignity of a literary language, it was by its very nature for many centuries to come precluded from any essential change, whether this be considered as an advantage or not.

At the time of Muhammad this then was apart from some slight dialectical differences the spoken language of his people He took it so to say from the mouth of his interlocutors but, wielding it with the power of a master mind he made in the Qur'an such a complete and perfect use of all its resources as to create a work that in the estimation of his hearers, appeared worthy to be thought the word of God Himself

When a long period of conquests scattered the Arabs to the farthest West, their spoken language might deviate from its pristine purity slurring over unaccented syllables and dropping terminations But the fine idiom of their forefathers, as deposited in the Qur'an, remained the language of their prayer and their pious meditation and thus lived on with them as a bond of unity an object of national love and admiration and a source of literary development for all times.

Hughes A Dictionary of Islam. p 223 70

SELECTIONS

FROM

THE KORAN

SURAH I — THE OPENING CHAPTER

(The Merciful)

This is a Chapter of Prayer and held in great veneration by the Moslems, who give it various honourable titles. They repeat it in their public and private prayers. The spirit has been admitted to be the best throughout.

In the name of God the Merciful the Compassionate

ATTRIBUTES OF GOD

- 1 Praise to God, Lord of the worlds
2. Merciful, Compassionate,
- 3 King on the Judgment Day

1 Lord of the worlds, i.e., Ruler in this world and the next (Supreme Master of the material and other kingdoms.) It may also be translated Lord of all creatures, animal human, and others.

2. Mercy and Compassion are the chief attributes of God in Islam

3. God is to be the Judge of all men's actions. This refers to the Islamic belief of life hereafter and a position there according to achievements here

3^d And who believe in what has been revealed to thee and what was revealed before thee, and of the Hereafter they are sure

4th These are in guidance from their Lord and these are the blessed

12. In secret as opposed to in public, to be seen of men (v. 33 v. 25; xxi. 50 lvi. 25 lxi. 8 lxvii. 19 Expend that is, for God

3. Belief in the goodness of the mission of Mohammed and that of the prophets before him, as also in the life to come are here indicated. It is an important article of Islam that to every people (x. 48) in their own tongue (xiv. 6), was conveyed in every age (xiii. 28), the same Divine Message of wisdom and of truth (ii. 140) through an endless succession of prophets and seers (xi. 76.)

THE KORISH THEIR OBSTINACY

5 As to those who have disbelieved, it is equal to them whether thou warn them or do not warn them—they will not believe.

6 God has sealed up their hearts and their hearing and over their eyes is a covering—And for them is a severe punishment.

THE HYPOCRITES

7 And among men are some who say, We believe in God and in the Hereafter—But they are not believers.

8th They seek to deceive God and those who do believe, but they deceive only themselves,—and they do not perceive it.

9 In their hearts is a weakness, and God has increased that weakness—And for them is fearful woe, for that they lied.

THEIR OBSTINACY

10 And when it is said to them Act not wickedly in the earth they say We are only reformers.

11, These are the evil-doers but they do not perceive it.

12 And when it is said to them, Do ye believe as others believe they say, Shall we believe as fools believe?—these are the fools but they do not know.

13 And when they meet those who believe, they say We believe but when they are alone with their devils, they say We are with you and only mock at them.

14 God will mock at them, and continue them in their transgression, blindly wandering.

15 These are they who have purchased error for guidance but their traffic has not been gainful to them—and they have not been guided aright.

16 Their devils, who lead them astray and command filthy actions, and sow discord and hatred among them. For the use of devil see verses 164 204 and 271 below and Sarah v 23.

THEIR SIMILITUDE

16 Their likeness is as the likeness of him who lights up a fire, and when it has enlightened all around him God goes off with their light, and leaves them in darkness—they cannot see.

17 Deaf, dumb, and blind—they do not repent.

18 Or like a storm cloud from heaven, wherein is darkness, and thunder, and lightning, they put their fingers in their ears, for fear of death. And God is round about the unbelievers.

19 The lightning almost snatches away their sight so long as it shines upon them they walk therein, but when darkness comes upon them they stand still. And if God pleased He would take away their hearing and their sight. God is mighty over all things.

16. After around him supply he shuts his eyes,¹ which is here understood. Here the unbelieving Arabs are said to have been in search of light, which when it appeared to them they shut their eyes against it, and would not submit to be directed.

18. Again, they are here compared to people caught in a violent storm. The tempest here spoken of is a type or image of the Koran or law itself, the thunder signifying the truths so disagreeable contained therein, the lightning the prospects and the darkness, their confusion, their unwillingness to hear truths so disagreeable made them stop their ears. When bright prospects were within sight they attended with pleasure but when it affected anything dear to them they felt confounded and would not stop to consider.

GOD HIS BELIEF

20. Ye people, serve your Lord who made you and those who have been before you—that ye may fear to do evil,—who made for you the earth as a bed and the heaven as a covering and sent from heaven water and by it produced fruits as a sustenance for you. Then set not up an equal to God knowingly,

OF PARABLES

24.¹ God is not ashamed¹ to¹ set forth as well the instance of a gnat as anything beyond that, but the unbelievers say What does God mean by this comparison? Many will He mislead by it, and many will He guide, but none will He mislead thereby except the wicked,

24. ¹ The above verse was occasioned by an objection made to the Koran for condescending to speak of such insignificant insects as the Ant Bee Spider etc.

THE MISGUIDED

25. Who¹ violate the Covenant of God after the establishing thereof, and cut asunder what God has¹ commanded to be joined, and act wickedly in the earth—These are they who lose.

25 The Covenant of God ¹ one of these, to the Jews, is given in verses 77 and 78, below. Thus it is plainly laid down that the transgressors alone are led astray.

BELIEF IN GOD

26 'How can ye disbelieve in God? Ye were dead, and He gave you life; then He will cause you to die, and again will He give you life,—then shall ye return to Him.

27 'You were a dead matter; you came to life, you will die, and then pass into the world of spirits from whence you will proceed towards God to render your accounts to Him.

PURPOSE IN CREATION

28 'When thy Lord said to the angels, Verily I am about to place a vice-gerent on earth, they said, Will Thou place therein one who'll do evil therein, and shed blood, while we celebrate Thy praise and sanctify Thee? God said, Verily I know what ye do not know.

29 And He taught Man the names of all things.

32 And when We said to the angels, Bow down to Man; they all bowed down; except only Iblis, he disdain'd to do it, and became of the ungodly.

33 And We said, O Man, dwell thou and thy wife in the Garden, and eat thereof plentifully as ye will, but approach not this Tree, lest ye become of the transgressors.

34 And the devil made them slip from it, and turned them out from where they had been.

35 And Man learned words, from his Lord, and God turned towards him for, He is the relenting, gracious.

36 ; We said Get ye all down from here there will come to you a guidance from ME—whoso shall follow My guidance, no fear shall come upon them, neither shall they grieve.

37 ; And those who will not believe and deny Our evidences these shall be the fellows of the Fire, to continue therein for ever

28 God's purpose in creation is known to Him alone And Man is the vice-gerent of God on earth.

29 God gave Man wisdom to understand all things

32. Man in his original state deserved the homage of all creatures including the highest angels.

Iblis from *Ar-halees* signifies a profligate wicked person. The name is here given to Azazel, an angel of the very highest order who, only for his pride was brought low

33 The tree mentioned here is not the tree of knowledge of the Jews and Christians. It is said to be an emblem of sin whose fruits have far reaching effects.

31 } The devil see verse 18 above. It is generally understood of the baser appetites of Man

35 Words, meaning words of wisdom

36. Though fallen by reason of his baser appetites, Man has yet the chance to rise superior to them. This is to follow the guidance of God as distinct from that of his passions. See verse 271 below

THE JEWS

38 Ye children of Israel, remember My favour wherewith I have favoured you, and perform your Covenant with ME, and I will perform My Covenant with you ME, therefore, revere Me. And believe in what I have revealed, confirming that which is with you, and be not the first to disbelieve in it, and for a mean price do not barter My signs, Me therefore, fear ye Me

25. The Covenant of God 'one of these to the Jews, is given in verses 7 and 18, below. Thus it is plainly laid down that the transgressors alone are left astray

BELIEF IN GOD

26 How can ye disbelieve in God? Ye were dead and He gave you life, then He will cause you to die, and again will He give you life—then shall ye return to Him

27. You were a dead matter you came to life, you will die and then pass into the world of spirits, from whence you will proceed towards God to render your accounts to Him

PURPOSE IN ORATION

28 When thy Lord said to the angels, Verily I am about to place a vice-gerent on earth—they said, Will Thou place therein one who will do evil therein and shed blood? while we celebrate Thy praise and sanctify Thee? God said, Verily I know what ye do not know

29, And He taught Man the names of all things.

32. And when We said to the angels, Bow down to Man—they all bowed down, except only Iblis; he disdained to do it, and became of the ungodly

33 And We said, O Man, dwell thou and thy wife in the Garden, and eat thereof plentifully as ye will, but approach not this Tree, lest ye become of the transgressors

34, And the devil made them slip from it, and turned them out from where they had been

35 And Man learned words, from his Lord and God turned towards him for He is the relenting, gracious.

36 WE said: Get ye all down from here there will come to you a guidance from ME—whoso shall follow MY guidance, no fear shall come upon them neither shall they grieve.

37 And those who will not believe and deny OUR evidences these shall be the fellows of the Fire, to continue therein for ever

38 God's purpose in creation is known to Him alone And Man is the vice-gerent of God on earth

39. God gave Man wisdom to understand all things.

32. Man in his original state deserved the homage of all creatures including the highest angels

Iblis from Ar *Isles* signifies a profligate wicked person The name is here given to Azazel an angel of the very highest order who, only for his pride was brought low

33 The tree mentioned here is not the tree of knowledge of the Jews and Christians. It is said to be an emblem of sin, whose fruits have far reaching effects.

34 The devil, see verse 13 above. It is generally understood of the baser appetites of Man

35. Words, meaning words of wisdom.

36. Though fallen by reason of his baser appetites Man has yet the chance to rise superior to them. This is to follow the guidance of God as distinct from that of his passions. See verse 271 below

THE JEWS

38 Ye children of Israel, remember MY favour wherewith I have favoured you, and perform your Covenant with ME, and I will perform MY Covenant with you ME, therefore, revere ME And believe in what I have revealed, confirming that which is with you, and be not the first to disbelieve in it, And for a mean price do not barter MY signs, ME therefore, fear ye ME.

39 And clothe not the truth with a lie, and hide not the truth knowingly

40 And observe prayer and give alms and bow down with those who bow down

41 Will ye enjoin upon men piety and forget yourselves? Ye read the Book do ye not yet understand?

42 And seek help with patience and prayer, a hard duty indeed is this, unless to the humble,

43 Who believe in the meeting of their Lord and that to Him they shall return

44 Ye children of Israel, remember My favours wherewith I have favoured you and that I have been bounteous to you above all peoples

45 And fear the Day, when one soul shall not make satisfaction for another soul neither shall any intercession be accepted from them nor shall any atonement be received neither shall they be helped.

38 The Children of Israel the Jews are so called being the descendants of Jacob. Covenant, same as referred to in verse 25, above.

42 Perseverance is inculcated jointly with prayer See also verse 182 below

43. It is simply impossible for those who have no idea of the spirit to be persevering in the course indicated above.

45. In this verse Intercession and Atonement are firmly discarded. The Jews believed in the Intercession of their father Abraham and the Christians in the Atonement of Jesus. See also Surah xxxii 17-20.

BELIEVERS, AND GOOD MEN

59 Verily those who believe, and those who are Jews or Christians or Sábians—whoso believes in God and the Hereafter and does good—there is a reward

with, their Lord no fear shall come upon them neither shall they grieve

80 In work and not in the creed lies our salvation The Sabi and here mentioned are identical with the Mendaites or Christians of St John as they are called These are not the same as the star worshipping people generally known by that name

THE WICKED THE GOOD

75 Yea, whoso acquires evil and is encompassed by iniquity—these are the fellows of the Fire, to continue therein for ever

76 And those who believe and do good—these are the people of Paradise—to continue therein for ever

75 Acquires, or earns evil commits evil to his own loss The idea of Original Sin is altogether absent in Islam For ever is not to be taken literally See Surah vi: 161

COVENANT OF THE ISRAELITES

77 And when We entered into a Covenant with the children of Israel—Worship not any but God and be good to your parents and kindred and to orphans and the poor and speak what is good to men and observe prayer and give alms,

78 And shed not your brother's blood nor turn one another out of their homes

MOSES AND JESUS THEIR MISSION

81 And verily We gave the Book to Moses, and We raised up apostles after him And to Jesus, son of Mary We gave clear evidences, and strengthened him with the Holy Spirit

81. The Holy Spirit is the guardian-angel of the prophets. He is generally called Jibrail or Gabriel

PEOPLE OF THE BOOK

103 Many of the people of the Book desire to bring you back to unbelief after ye have believed

out of selfish envy even after the truth has been made plain to them. But forgive them and avoid them till God comes in with His working surely God is mighty over all things.

103 People of the Book those who accept the mission of the prophets, & & the Jews and the Christians.

PRAYER AND ALMSGIVING

104 Be steadfast in prayer and give alms and what of good ye send before for your souls, ye shall find it with God Surely God sees what ye do

105 The good that a man does in this world is regarded as a credit to himself in the next

TRUE RELIGION

106 And they say None shall enter Paradise, except such as are Jews or Christians That is their faith Say thou Bring your proofs, if ye speak the truth

107 Nay whomsoever strives with his face to God and is a doer of good—his is a reward with his Lord—no fear shall come upon them neither shall they grieve

108 God regards only a man's striving for the good and his doing good irrespective of any creed that a man holds. See verse 59 above

WRANGLING UPON RELIGION

109 And the Jews say The Christians are grounded on nothing and the Christians say The Jews are grounded on nothing Yet they read the Book. So also say those who do not know like to what these say But God will decide between them on the Judgment Day concerning that wherein they now disagree.

107 The Book the scripture Those who do not know the
 illiterates, or those who do not receive any scripture All disputes
 which are not likely to end here are referred to God in the hereafter for
 decision

GOD IS OMNIPRESENT

109 God is in the east and the west, then which
 way soever ye turn there is the face of God Surely
 God is omnipresent omniscient

GOD IS BEGETTING A SON

110 And they say God has begotten a son No !
 Praise to Him ! His is whatever is in the heavens and
 the earth All obey Him

111 Maker of the heavens and the earth ! When
 He decrees a thing / He only says to it, Be and it is.

110 This is a revolt against the idea of Jesus being called the
 only begotten Son of God

111 Without entering into any controversy with regard to his
 Immaculate Conception it is simply maintained that Jesus was born
 by the command of God

JEWS AND CHRISTIANS

114 But the Jews will not be satisfied with thee
 nor yet the Christians, until thou follow their creed Say
 thou, Surely the guidance of God—that is the guidance
 And if thou follow their desires after the knowledge
 that has come to thee, then thou hast not from God
 a patron or help

115 And those to whom WE have given the Book
 and who read it aright—these believe therein And
 whoso believes not—these are the losers.

114 The narrow mindedness of the sectaries is here spoken of.
 The Moslems believe in the God of the Jews and the mission of their
 prophets, but the Jew still held themselves aloof from them. In the
 case of the Christian again the Moslems believed in the one God

preached by Jesus and himself as His prophet, but the Christians proved equally indifferent. The Moslems are here to maintain their principles unshaken

115 Those who read aright their scriptures are said to be in gold and silver from their Lord

THE JEWS

116 Ye children of Israel,

117 Fear the Day when one soul shall not make satisfaction for another soul neither shall any atonement be received from them nor shall any intercession avail, neither shall they be helped

117 This is a repetition of verse 45 above.

ABRAHAM AND JACOB THEIR FIFTY

124 And who will turn aside from the faith of Abraham but he who has debased his soul to folly? Surely We have chosen him in this world, and in the Hereafter he will be of the righteous

125 When his Lord said to him Strive after righteousness he said I will strive for the Lord of the worlds.

126 And this did Abraham bequeath to his children, and Jacob also—My children God has chosen for you this religion therefore die not unless ye are also Moslems.

127 Were ye present when Jacob was at the point of death, when he said to his sons, Whom will ye worship after Me? They said We will worship thy God and the God of thy fathers Abraham and Ishmael and Isaac,—one God—and after Him shall we strive

128 That people have now passed away—theirs is what they earned, and yours shall be what ye earn ye shall not be questioned as to what they did

125. *Ar Aslim*, is translated *strive after righteousness*. It comes from the same root as *Islam*, *q r* in Surah III 17

126 Moslems, followers of Islam the religion of the prophets See verses 130 below It is believed that Islam is the original religion of man since first his religious instinct has awakened. See verse 209 below

129 The Jews depended very much for their salvation upon their father Abraham's piety It is here stated that they shall have the reward according as they shall have individually deserved See verses 4 and 117 above

TRUE RELIGION

129 They say Be ye Jews or Christians, that ye may be guided Say thou Nay but the religion of Abraham the upright man and he was not of those who joined others with God

129 See verses 105 and 106 above. *Ar Hanif* is translated the upright man It literally means seeking after truth 'turning' from the evil

THE CREED OF ISLAM

130 Say thou, We believe in God, and what has been revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses and Jesus, and what was given to the prophets from their Lord—we make no distinction between any of them,—and after Him we strive

130 A belief in the mission of the prophets is an important article in the Islamic creed. It is not confined to the prophets of the House of Israel See notes to verse 3 above

ACCEPTANCE OF ISLAM

131 If therefore they believe even as ye believe then are they guided aright, but if they turn back then surely they make a division and God will suffice thee against them for He both hears and knows

132. The baptism of God we have, and who is better than God at baptising? Him we worship

133. Say thou Will ye dispute with us concerning God?—and He is our Lord and your Lord. We have our works and ye have your works and we are sincerely His

134. Will ye say Abraham and Ishmael, and Isaac, and Jacob and the tribes were Jews or Christians?

132. This was to take off an objection to the simple way of conversion in Islam which admitted of no extra formality

Mohammed taught that all the children of men would follow the straight path appointed for them by God, were it not for the corrupting influences of their guardians, who consciously or unconsciously set an unnatural example by their way of life for their little folks to follow. He observed no peculiar rites in connexion with the conversion of people to Islam, since he only regarded it as a natural law for men to follow. All men were according to him, born in Islam, and by virtue of their being had already the baptism of God. See also Surah xxx. 29 and Surah vi. 116.

131. See also Surah iii. 60.

THE KIBLAH FIXED

136. The foolish among people say What has turned them from their Kiblah towards which they formerly turned?

138. We appointed the Kiblah towards which thou didst formerly turn merely that We might know him who follows the apostle from him who turns upon his heels, though this might seem a great matter unless to those whom God has guided aright. But God will not waste your faith for God is to men gracious and merciful.

139 We have seen thee turn thy face to heaven with uncertainty and We will turn thee to a Kiblah thou dost like Turn then thy face towards the Sacred Mosque, and wherever ye be, turn your faces towards it

143 All have some one side to which they turn *in prayer* but do ye hasten emulously after good works. To God is your return altogether surely God is mighty over all things

145 And from whatever place thou comest forth turn thy face towards the Sacred Mosque, and wher ever ye be turn your faces to that part, lest men have cause of dispute against you ; and as for the impious amongst them fear them not, but fear Me that I may perfect My favours upon you and that ye may be guided aright.

138. Kiblah is the point towards which people turn in prayer At first Mohammed observed no particular rite of turning his face in prayer to any certain place As soon however as he reached Medinah he directed his followers to turn to the Temple of Jerusalem but a few months after it was found more expedient to turn towards the Sacred Temple of Mecca.

139 It is acknowledged here that the Kiblah was fixed merely for a uniformity in public worship

This might seem etc. This is levelled against those who appeared to have attached very great importance to this point of outward uniformity in worship

But God will not waste your faith so easily in that ye now change your Kiblah

143. Striving to do good is insisted upon as a more important duty than any formality merely

APOSTLES THEIR MISSION

146 And We have sent to you an apostle from among yourselves to declare Our signs to you, and to

purify you and to teach you the Book and wisdom
and to teach you what ye did not know

146 Such was the mission of the prophets in all ages, and among all peoples. See notes on verse 3 above

PERSISTENCE

148 Ye believers, seek help with patience and
prayer surely God is with the patient

149 And say not of those who are slain in the
way of God that they are dead — nay they are living
but ye do not understand

150 We will surely prove you with something of
fear and hunger and loss of wealth and lives, and
fruits, but bear glad tidings to the patient.

151 Who, when a misfortune befalls them say
We are of God and to Him we shall return

152 These,—on them shall be blessings from their
Lord, and mercy and these are the rightly guided

149 'The way of God' has a very wide significance in Islam. It applies to all the responsibilities of a human life, from the worship of God to the minutest concerns of man in his relation to society. And all who die in the execution of their relative functions in life are counted martyrs.

GOD HIS SIGNS

158 Your God is the one God there is no God
but He the merciful the compassionate

159 Surely in the creation of the heavens and the
earth and the alternation of night and day and in the
ships that pass through the sea laden with what is
useful to man, and in the rain which God sends down
from heaven giving life by it to the earth after its
death, and spreading over it all sorts of cattle, and
in the change of the winds and in the clouds that are

pressed to service betwixt heaven and earth—arrangings
to people who understand it.

160 Yet there are those who take themselves
others beside God and lead them with the ways of God
But stronger in those who believe in the love of God
Oh! that those who act unjustly did perceive, when
they see the punishment, that all power belongs to God
and that God is severe in punishing.

161 The signs are the traces of Nature of an Intelligent, Con-
scious Being.

162 With Abandonment in the act of the idolaters, by the misapprehen-
sion of God, they are plunged in darkness and do not understand the
goodness and power of God.

THE SECTARIANS

163 When those who have been followed, shall
declare themselves clear of their followers, and shall see
the punishment, and when the ties between them shall
be cut asunder.

164 The followers shall say: Could we only return
we would keep clear of them as they have declared
themselves clear of us. And God will show them their
works. Sighing shall be upon them, but from the fire
they shall not come out.

165 It is here indicated that in the Herefter they branch off or
break off from each other, forsake or wash their hands of the disciples
as if they were not accomplices in their oppositions.

166 This indicates that the followers will be held responsible for
the sin they hold and their work here.

Sighing, etc. they shall be held responsible for all that is to them
a matter of great concern.

103 All things which are naturally repulsive to man are here forbidden also all sacrificial offering to any other than God. But in extreme necessity the rule may be suspended. See Surah v. 4.

It is remarkable that in killing any animal for food the Mohammedans only say "In the name of God" and do not add the attributes of mercy and compassion otherwise so indispensably joined in the sacrifice for general purposes. It points to the obduracy in Islam of the un-merciful and un-compassionate attribute in man which only leads him to sacrifice the life of a being which is in the light of God a being like himself (Surah v. 39) in order to satisfy his animal nature. It drives the Moslem to see his ridiculous position as a believer in the merciful and compassionate Lord of the worlds and yet, feasting upon the destruction of a life.

TRUE PIETY

172 It is no good that ye turn your faces in prayer to the east or the west but goodness is of him who believes in God and the Hereafter, and the Angels and the Books, and the Prophets who gives of his wealth for His love to kindred and the orphans, and the poor and the homeless and those who ask and for the captives who is steadfast in prayer and gives alms and of those who perform their covenants when they have covenanted, and who behave themselves patiently in adversity and hardships and in time of violence. — These are the true and these are the pious.

172. True piety consists not in certain formalities merely but in believing in God and striving to do most good to His creatures.

For His love, to please God, and not to happen of men. See verses 200-201 below.

To kindred, etc. In Islam the first attention of the charitable falls upon his poorer kinsmen then come the orphans then the other poor people then the travellers and other needy people then the slaves.

(1) The homeless, (2) Some of the readers includes also travellers.

Those who ask, who might fall into temptation and have occasion to ask your help. But the Moslem is to find out the needy himself. See verse 214 below.

For the captive, for their redemption.

(And therefore 'draw' not near to transgress them. Thus
(And makes 'His signs clear to men' that they may
work piety.

19. This is the third point of religious practice and a duty of
an great moment that Mohammed was want to call it the Gate of
Religion as a means of restraining the passions, by diurnal abstinence
for a limited and definite period from all the gratifications of the senses,
and directing the overflow of the animal spirit into a healthy channel.

The Moslems do not abstain in the degree of fasting: 1. The
restraining of the belly and other members of the body from satisfying
their lusts; 2. The restraining of the ears, eyes, tongue, hands, feet
and other members from sin; 3. The fasting of the heart from all base
thought and inclination which may divert its attendance upon God.
Mohammed himself was a keeper of fasts, who does not abandon
long and slandering (and cares not about his leaving off eating and
drinking).

140. Fasting is only imposed on the able-bodied and the strong.
Weak persons also include the weak and all whose health would mani-
festly be injured by it; keeping the fast as women with child and
serving with old people and young children.

141. It was in the month of Ramadhan that Mohammed
received his first message and contained in Surah xvi.

182. God is ever near to hear prayer and obedient to Him but men are
not hearken to Him and believe in Him for so can they be guided
right, to achieve what they desire.

183. The Fast is restricted to the day and at night (all the Moslems)
are allowed nay are bound to refresh themselves and to eat and
drink and otherwise enjoy themselves lawfully till day break. This
verse was occasioned by certain of Mohammed's followers agreeing to
bind themselves to continual fasting and watching, and to abstain
from women in imitation of some Christian monks. Some of them
actually sent away their wives to some of their people in order to be
allowed to fast purely.

Among the precepts of Mohammed is also the following
Keep fast, and eat also stay awake at night, and sleep also for verily
there is a duty on you to your body not to labour or exert so that ye
may get ill and destroy yourselves (and verily there is a duty on you to
your wife, & sleep sometimes sleep and give them rest and verily there
is a duty on you to your wife and to your visitors and guests that call

on you; you must speak to them, and nobody has fasted who, fasted, always the fast of three days, in every month is equal to constant fasting then keep three days fast in every month

They are a garment etc. A metaphorical expression of light the mutual comfort a man, and his wife find in each other.

ABUSE OF WEALTH

184 Consume not your wealth among yourselves in vanity nor present it to judges, that ye might conquer a part of other men's wealth unjustly while ye know it

184 Two things are forbidden in this verse 1st vain display and 2nd, bribing which also includes influencing by virtuous ones position the natural course of law

PHASES OF THE MOON

185 They will ask thee about the moons say thou They show times for men, and for the pilgrimage But there is no good in that ye enter your houses by the back thereof but goodness is of him who fears God So enter your houses by their doors, and fear God, that ye may be happy,

185 It was a custom of the Arabs in certain periods not to enter their houses by the old doors, but to make a hole through the back part of a passage which practice is here condemned as foolish

A RULE OF WARFARE

186 Fight in the way of God against those who fight against you but transgress not surely God loves not those who transgress

187 And kill them wherever ye find them, and turn them out from where they have turned you out for rancour is worse than slaughter yet fight not against them in the Sacred Mosque until they attack you therein, but if they attack you then kill them — that is the punishment of the ungodly

188 But if they desert surely God is gracious, merciful

180 Fight therefore against them that there be no more rancour, and the religion of God come; but if they desist then let there be no hostility except against the transgressors

186 This is the strict rule of all Islamic warfare, all unprovoked wars are condemned as unjust

This and the succeeding verses were occasioned by the sudden advance in A. H. 2 upon the Moslems at Medinah of the Koraish from Mecca with a large army of 1000 strong mounted on 700 camels and 100 horses. Medinah is 216 miles to the north of Mecca. The Koraish had already marched fully armed. What was to be done for the preservation of the poor Moslems and the men of Medinah who had made common cause with them? There was no time to spare. What was to be done was to be done instantly and with effective measures. If the Koraish have the better what would be the fate of the Moslems, but a universal massacre? Such were the thoughts of the Teacher of the Moslems. In this extremity came the strict injunction from Him whose apostle he was in the words of the text

187 Wherever whether in or out of the sacred precincts of the Kaabah which were regarded as inviolate. The word translated "rancour" in the original signifies heart-burning with hatred the worst type of feeling in social relation.

188 The first sentence ends abruptly the following being understood. God does not allow you to kill them

189 The religion of God come, exactly in meaning like the Kingdom of God come; malice and rancour being thus rooted out religion might prevail. See also Surah iv 77

THE SACRED MONTH

190 The sacred month and the sacred precincts are safe from reprisals but whoso transgresses against you, do ye also transgress against him as he has transgressed against you. And fear God and know that God is with those who fear to do evil.

190 The Arabs regarded it specially unlawful for them to attack each other in certain months, but when it suited them they put off the observing of one month for another thus leaving themselves wide margins for excursions and plunder. Standing in self-defence the Moslems were to fight when re-attacked

THE CAUSE WITHIN ITSELF IS NOT A CAUSE OF ITSELF
 101 And give freely in the way of Allah and throw
 not yourselves with your own hands down from the

101 See notes on verse 149. above

THE PILGRIMAGE

102 Perform the Pilgrimage and the Visitation
 for the cause of Allah

103 The Pilgrimage is in the known months
 And provide for your journey but the best provision
 is piety and fear Me ye men of understanding

104 It is no crime in you if ye seek an increase
 from your Lord by commerce and when ye pour down
 the Arafat remember God near the sacred Monument
 and remember Him for that He has guided you at
 though ye were before this of those who go astray

105 And when ye have finished your rites remem-
 ber God ye remember your own fathers or with
 greater reverence still

106 This is the best point of religious practice taken with
 of great importance as every year it renews the bond of brotherhood
 the faithful and creates a real visible Muslim Ummah

Certain qualifications are also considered necessary with regard to
 a faithful performance of the duty These are
 1. The pilgrim must be free from the world as the Prophet has said he
 has debts to pay to be born paid by God his family and dependents pro-
 vided for adequately during the period of his absence from home
 2. He must possess the means of transport and subsistence during his journey
 3. He must also consider the possibility and practicability of the
 journey
 4. He must have freely forgiven his relatives and if he has killed
 any one cause of offence, he must confess his guilt and seek reconcil-
 iation before he sets out on his journey (See Tirmidhi). He must repent of
 every evil thought word and deed against his fellowmen and against
 God

107 The three abstinence of the Pilgrimage are Hajj, Zakat, and Zuhd

And fear Me: see Surah zail. III 52.

191 Whereas in pre-Islamic times it was considered a sacrilege to visit Mecca during the said months on commercial purposes

PEACE ENJOINED

204 Ye believers enter into peace wholly and follow not the steps of the devil for he is your open enemy

204 Here peace and the steps of the devil are used in contrary distinction to each other

THE ORIGINAL RELIGION

209 Men were of one religion, and God sent prophets with glad tidings and with warnings and sent down with them the Book with truth to judge between men in what they disagreed—and none disagreed therein but out of hatred among themselves

209 The difference among the various religions is thus set forth. Men were originally of one religion and when differences arose amongst them God raised up prophets in their midst to guide them with truth but people only differed among themselves out of mere jealousy. Hatred alone thus explains the division among men. See Surah ii 3 note.

RECIPIENTS OF CHARITY

211 They will ask thee what they shall spend say thou Whatever of good ye give, let it be to parents, and kindred and orphans, and the poor and the homeless and what good ye do surely God knows it

211 In Islam charity always begins at home; and although a man has absolute right over his property he cannot by will devote more than one-third of his property to charity

WAR ENJOINED

212 Enjoined upon you is War but it is hateful to you Yet it may be, that ye hate a thing while it is good for you and it may be, that ye love a thing while it is bad for you God knows, and ye—ye do not know

312. After the verses 18-9 above Mohammed was still contemplating some *reconciliatory measures*, by which the impending battle at Badr might be averted. The orphan-child of Aminah whose heart wept to see the miseries of this world, and whom his gentle nature had made womanish (as his enemies called him) shrink back from standing up for war in self-defence as it was, till it occurred to him that he was head of the State as well as of the Church and as in duty bound to his subjects had to defend Medinah from any aggressive attacks of the Koreish on his account his conscience smote him and then came the verse as in the text. Whereupon Mohammed proposed to obstruct their advance by a rapid march and set out from Medinah with his little band of the faithful (300 in number)

WINE AND GAMES

316 ' They will ask thee concerning wine and games. Say thou In both is great sin and use also for men — but their sin is greater than their use.

316 Under wine all strong and intoxicating liquors are comprehended. Games include all games which are subject to chance or hazard, as dice cards etc.

ALMS-GIVING

317 They will ask thee what they shall give, in alms. Say thou, What ye can spare

31 In Islam there are two sorts of alms, *Zakat* and *Sadaqat*. The one is of indispensable obligation being commanded by the law which directs and determines the portion which is to be given but the other is left to every one a liberty to give more or less as he shall think fit. The portion of the wealth to be given in alms is usually one part in forty or two-and-a-half per cent. of the value of all goods, chattels, emblements, on profits of trade mercantile business, etc. But no alms are due for them unless they amount to a certain quantity or number nor until a man has been in legal possession of the gift, and has sufficient for his subsistence. In the early days of Islam these alms went into the Public Treasury and were applied to the purpose indicated in Surah ix. 60.

THE ORPHANS

318 ' They will ask thee concerning orphans say To 'train them is the best.

219 And if ye interfere with them—they are your brothers, and God knows the wicked from the well meaning and if God please He will surely distress you Surely God is mighty, wise

218 Orphans are to be educated and trained and their concerns well managed

219 It is feelingly pointed out that the orphan are our brothers and they have as much right to our care as ~~we~~ own helpless younger brothers

OATHS

224 Make not God the butt of your oaths that ye will not do good nor be pious, nor make peace between men surely God both hears and knows

225 God will not punish you for a mistake in your oaths, but He will punish you for what your hearts do surely God is gracious, mild

224 *The 11 so as to swear frequently by Him. Such wicked oaths which were very prevalent amongst the Arabs being taken in the heat of the moment, are here forbidden*

225 When a man swears inadvertently and without design But a penance is all the same required of him See Surah v 91

DIVORCE SOME RULES

226 Those who swear off from their wives shall wait four months,—and if they go back, surely God is the gracious, the merciful

227 But if they resolve on a divorce, surely God is He who hears and knows

228 The divorced women shall wait concerning themselves until they have their courses thrice, and it is not lawful to them to hide what God has created in their wombs, if they believe in God and the Hereafter and it will be more proper for their husbands to bring them back at this stage, if they desire a reconciliation,—

and it is for the women to do to men as they would be done by them according to what is just. But the men have a degree above them. God is mighty knowing.

229 Divorce may be twice then either keep them with humanity or dismiss them with kindness but it is not allowed you to take away anything of what ye have given them, unless both fear that they cannot keep within the bounds of God. And if ye fear that they cannot observe the ordinances of God no blame attaches to any one of them for what the wife shall herself give for her redemption.

230 But if he divorce her again it is not allowed him to take her again until she has married another husband and if he divorce her it shall be no crime in them if they return to each other if they think they can keep within the bounds of God.

231 But when ye have divorced women and the time to send them away is come, either keep them with humanity or put them away with generosity but keep them not by force so as to transgress. Whoso does this, injures himself.

232 And when ye have divorced your wives, and they have waited their prescribed time hinder them not from marrying other men when they have agreed among themselves honourably. This is a warning for him among you who believes in God and the Hereafter. That is most proper for you and the most decent. God knows, and ye do not know.

233 Mothers when divorced shall give suck to their children two full years, if the father desire that the suckling be completed and the father shall maintain them and clothe them according to what is just —

No person shall be charged beyond his means. A mother shall not be pressed unfairly for her child, nor a father for his child and the same with the father's heir. But if they choose to wean the child by mutual consent and on mutual consideration it shall not be a fault in them and if ye choose to provide a nurse for your children it shall be no fault in you in case ye pay what ye offer her according to what is reasonable. And fear God and know that God sees what ye do.

234. As to those of you who die and leave wives, these must wait concerning themselves four months and ten days, and when they have completed their term, it is no crime in you for that which they shall do of themselves, according to what is reasonable. And God well knows what ye do.

235. And then no blame shall attach to you if ye make proposals of marriage to such women or hide your intention—God knows that ye will remember these.—But make no proposals to them in private unless ye speak honourable words.

236. And resolve not on the marriage tie unless the term has been completed and know that God knows what is in your minds. Therefore, beware of Him and know that He is gracious, compassionate.

237. It is no crime in you if ye divorce your wives before ye have completed the marriage, or settled any dowry on them. But provide what is needful for them—he who is 'well-off' according to his circumstances, and he who is hard up, according to his means—according to what is reasonable,—a duty on the pious.

238. But if ye divorce them before ye have completed the marriage and have already settled a dowry

on them, give half of what ye have settled, unless they release or in whose hand is the marriage tie : but if ye release, it will be nearer to piety And forget not generosity in your relations, one towards another surely God sees what ye do.

226 This is the time given them to consider as to the desirability or otherwise of a divorce A divorce upon a rash oath is considered reprehensible

229. This is in order to secure a proper guardian for the child not allowing any ground for illegitimacy During this term the husband is to keep the divorced wife with him and the wife is to behave towards him as she would be behaved The whole object of this verse is to cement the attachment between the husband and the wife in the interests of the child and themselves. See Surah lrv 1

It is for the women etc. A wife is only bound to behave towards her husband as her husband would behave towards her

But the men, etc. In social gradation the husband is placed above the wife as the parents are above their children the old people above young people, and so forth

233 This was to prevent his followers from divorcing their wives on every light occasion or out of an inconstant humour as was their practice in pre-Islamic times.

230. To counteract the above practice it was made a rule that if a man divorced his wife the 3rd time it was not allowed him to take her again until she had been first married and bedded by another and divorced by such second husband And this prohibition observes Sale, has had so good an effect that the Mohammedans are seldom known to proceed to the extremity of divorce, notwithstanding the liberty given them, it being reckoned a great disgrace so to do and there are but few bed-men those who have little or no sense of honour, that will take a wife again on the condition enjoined —George Sale, *FA A Preliminary Discourse*, p. 104 Warne London

PRAYER

239 Observe prayers—and the mid-day prayer—and stand ye attent before God

240 And if ye are in fear pray on foot or riding and when ye are safe again, remember God, how He taught you what ye knew not

210 Those who are in a state of war or awaiting the attack of their enemies, are to pray standing or on horse-back Further precautions are given in Surah iv 102-4

WIDOWS

241 And such of you as die and leave wives, shall bequeath their wives a year's maintenance, without making them quit their homes but if they quit them, it is no crime in you for what they shall do of themselves, according to what is reasonable and God is mighty wise

242 And for the divorced let there be a reasonable provision — a duty on those who fear God

THE PROPHETS' WARS

247 Hast thou not heard of the assembly of the children of Israel after Moses, when they said to their prophet, Set up a king for us and we will fight in the way of God. He said May it not be that if fighting were ordained you ye would not fight. They said And why should we not fight in the way of God since we and our children are turned out of our dwellings?

251 And when they went forth against Goliath and his forces.

252 They routed them by the will of God and David slew Goliath, and God gave him the kingdom, and wisdom and taught him what He pleased — and if God had not prevented men, the one by the other surely the earth would have been corrupted but God is beneficent above all the worlds

247 This was an example from Jewish history of a defensive war which the Moslems were to follow The prophets according to Islam never insisted upon an offensive war }

THE PROPHETS

254 There are the apostles We have blessed some of them above the others some of them has God spoken to and has raised to the loftiest grade. And We gave to Jesus, son of Mary clear evidences and strengthened him with the Holy Spirit—And if God pleased they had not disputed at all, after the clear evidences had come to them. But into disputes they fell, some of them believed and some remained unbelievers.

CHARITY

255 Ye believers, give alms out of what We have provided you before the Day comes when there will be no trafficking, nor friendship nor intercession and the ungodly these are unjust doers.

THE THRONE VERSE

256 God! there is no God but He the living the self-subsistent; slumber seizes Him not, nor sleep. His is what is in the heavens and the earth. Who is there that can intercede with Him but by His permission? He knows what is before them and what is behind them, yet of His knowledge they comprehend not, but what pleases Him. His Throne extends over the heavens and the earth, and it tires Him not to guard them both. And He is the high, the grand.

256 This is the Throne Verse. Regarding it Bala says: "These lines contain a magnificent description of the divine majesty and providence but it must not be supposed the translation comes up to the dignity of the original." It is greatly esteemed by the Moslems, who also recite it in their prayers.

COMPULSION IN RELIGION

357 There is no compulsion in religion the right way is in itself distinct from the wrong—whose then

denies all falsehood and believes in God—He has caught hold of a strong handle in which is no breaking off, and God is He who hears and knows

258 God is the patron of those who believe He brings them out of darkness into light ۞

257.. Compulsion not allowed in matters of religion. The firm belief is that the right way is in itself distinct from the wrong. It is generally stated by European writers that this remarkable verse though promulgated at Medinah was later on cancelled by Mohammed when he stood up to preach Islam with sword in one hand and the Koran in the other. Nothing can be more false. Mohammed to the end of his life never resorted to such measures. Surah v 53 53, 50 78 81 99 101 which is a specimen of the most enlightened tolerance contains grand utterances of the Prophet of Islam even in his latest career

THE CHARITABLE

258 The likeness of those who spend their wealth in the way of God is as a grain of corn which produces seven ears, and in each ear an hundred grains, — and God increases to whom He pleases. God is liberal wise

261 As to those who spend their wealth in the way of God and then follow not what they have spent by reproaches or injury theirs is a reward with their Lord no fear shall come upon them neither shall they grieve,

265 A kind speech and forgiveness is better than alms-giving followed by injury and God is bounteous, kind

266 Ye believers, make not your alms void by reproaches and injury like him who spends his wealth to be seen of men and believes not in God and the Here after, The likeness of such an one is that of a rock with a thin soil upon it on which a heavy rain falls

and leaves it hard—nothing avails them of what they have earned and God guides not the unbelieving people.

267 And the likeness of those who spend their wealth from a desire to please God and for the insuring of their souls, is as a garden on a hill on which a heavy rain falls, and it yields its fruits two fold and if a heavy rain falls not on it, at least the dew does and God sees what ye do.

268 Does any one of you desire to have a garden of palms and vines through which rivers flow wherein he may have all fruits and that old age should come upon him and that his offspring be weakly and that then a fiery violent wind should strike it so that it is burned

269 Ye believers, spend in alms of the good things which ye have acquired, and of that which ye have produced for you out of the earth, and choose not the bad thereof to give in alms.

270 Such as ye would not except yourselves except by conformance, and know that God is bounteous, praised

271 The devil threatens you with poverty and commands you filthy actions, but God promises you pardon from Himself and grace, and God is generous, wise

272 He gives wisdom to whom He will, and whom so is given wisdom surely he has much good given him but none will consider except those who have hearts

273 And what ye give in alms, or what ye vow, truly God knows it but for the unjust there is none to help them 'If ye show your alms, it is well but if ye hide it and give it to the poor still better will it be for you, and will hide your faults, and God is well aware of what ye do

274 ' And the good ye give in alms will return upon you and give only out of a desire to please God—and what good ye give in alms shall be repaid you, and ye shall not be wronged. To the poor who are wholly devoted to the cause of God and cannot knock about in the earth whom those who know not think to be rich because of their modesty. Thou shalt know them by this mark—they ask not of men with importunity, and what of good ye spend, surely God knows about them.

275 : Those who spend of their wealth night and day, in private and in public—theirs is a reward with their Lord, no fear shall come upon them neither shall they grieve.

204 By reproaches or injury author by reproaching the person whom they have helped with what they have done for him, or by exposing his poverty to his prejudice.

206. Look with a thin veil upon it is the heart of such a man with a thin veneer of religion, which is laid bare as soon as it is put to a strong test—a heavy rain falls upon it, as in the text.

207 A garden on a hill, is the heart of the believer which when tested brings forth its internal virtues two-fold.

208. This garden is an emblem of almsgiving out of hypocrisy not attended with reproaches (as stated in verse 206, above) which in the end blasts the hopes of the giver in the hereafter. For a time he is happy in his conceit and enjoys it, then comes old age, an unmistakable sign of his closing life, by and by his hopes vanish. he has perhaps a weakly offspring, and his heart burns with anguish at the thought of what he has done hitherto.

270 By connivance on having some amends made by the seller of such goods either by abatement of the price or giving something else to the buyer to make up the value.

271 Threatens you with poverty by instilling into your hearts the fear of poverty.

273. For while public giving may induce others to give secret charity is sure to raise in the giver emotions above the average morality which admits of good works to be seen of men merely. See verses 206 above.

274 To please God *fit* to seek the face of God His glory in the hereafter the Beatific vision thus it implies for the love of God See verses 160 172 above.

The poor who are modest men who are workers in the cause of God but have not the means adequately to meet the requirements of their life-work They do not ask men importunately for help but it is for the men to help them of their own accord

THE USURERS

276 Those who devour usury shall only arise as he arises whom the devil has infected by his touch This for that they say Truly selling is as usury —yet God allows selling and forbids usury Whoso then after the warning that has come to him from his Lord abstains, shall have pardon for the past and his affair is with his Lord But they who return to it—these are the fellows of the Fire to continue therein for ever

277 God will cancel usury and bless almsgiving surely God loves not the ungodly the impious. But they who believe and do good and are steadfast in prayer and give alms—theirs is a reward with their Lord, no fear shall come upon them neither shall they grieve.

278 Ye believers, fear God and remit what remains of usury if ye are of those who believe

279 But if ye do it not, hearken to war from God and His apostle yet if ye repent, ye shall have the principal of your money Wrong not and ye shall not be wronged

280 Usury is the excessive interest charged upon a man by another for having helped him out of his financial crisis. It does not include the interest charged upon any sum laid out in a commercial enterprise but only an increase by taking advantage of other men's difficulties.

' Shall arise as he etc, like demoniacs or possessed persons, or mad that is, in great horror and distraction of mind These are the earth bound spirits who will not rise because of their greedy covetousness of wealth in this life.

279 Hearken to war the violent denunciations of God and His apostle.

THE DEBTORS

280 And if any find difficulty then wait till it is easy for him but if ye remit it as alms, it is better for you if ye did but know

281 Fear the Day when ye shall return to God then shall every soul have what it has earned and they shall not be wronged

282 If there is a debtor under a difficulty to pay let the creditor wait till it is convenient for the debtor but not to press him at all is the most commendable

DEBTS

282 Ye believers when ye contract a debt for a certain time, note it down and let the notary between you faithfully note, and let not the notary refuse to write as God has taught him but let him write down and let him who owes the debt dictate, and let him fear God his Lord and not detract anything therefrom But if he who owes the debt is foolish or weak or is not able to dictate himself let his agent dictate for him with equity ; and call to witness two witnesses of your people but if there be not two men, then one man and two women of those whom ye choose for witnesses if one of these should mistake, the other of them might put her to remembrance. And the witnesses shall not refuse whenever they are summoned And disdain not to note it down whether the sum is large or small, with the time of payment this will be more proper for you

in the sight of God more edited for witnessing and the best for avoiding doubt. But if the goods are there present and ye pass them from hand to hand—then it is no fault in you not to note it down. But take witnesses when ye sell one to the other and let no injury be done to the writer or the witness it is a crime in you to do this. And fear God and God will give you wisdom truly God knows all things.

283 And if ye are on a journey and find no notary, let pledges be taken; but if one of you trust the other, let him who is trusted restore what he is trusted with, and fear God his Lord. And refuse not to give evidence. He who refuses has surely a wicked heart, and God knows what ye do.

282 A deed is to be executed by every debtor in favour of his creditor in the presence of two male witnesses, or one male and two female witnesses. The reason given of two female witnesses being equal to one male witness is not because woman is half man but in the ordinary walk of life she has very little opportunities to distinguish herself in business capacities, and hence the weakness referred to.

(GOD THE KNOWING.)

284 Whatsoever is in the heavens and the earth is of God and whether ye bring forth to light what is in your minds or hide it God will surely call you to account for it then He will pardon whom He pleases, and whom He pleases He will punish. And God is mighty over all things.

THE FAITH

285 The apostle believes in what has been revealed to him from his Lord as also the believers. Each one believes in God, and His angels, and His books, and His prophets,—we make no distinction between any of His

apostles And they say We have heard and we obey
Thy pardon Our Lord for to Thee we shall return

286. God does not oblige a soul beyond its ability
it shall have the good which it has earned and the
evil which it has earned Our Lord catch us not up
if we forget or fall into sin Our Lord lay not upon
us a burden which Thou hast laid on those who have
been before us Our Lord, lay not on us that which
we have not strength to bear but blot out our sins,
and forgive us and have pity on us Thou art our
Master help us therefore against the ungodly people.

286 See also verses 130 and 172, above

We make no distinction etc., by believing in some and
rejecting others as the Jews do by rejecting the mission of Jesus, and
the Christians that of Mohammed

286. Earned being that for which each soul has striven The
Original Sin of the Christians has therefore no place in the creed of
Islam

PRINCIPAL CONTENTS.

- Abraham the upright man 126 127 a prophet, 130 his religion 130
Afflictions, a trial 150.
Ancestral practices not above reproach 165
Apostles their mission 146 some of them named 130 their be-
liefs 172 285 no distinction to be made between
130 285
Atonement discarded 45 11
Charity enjoined 104 256 what to give in 217 260 270 271 272
plants, 211 274 not to be followed by reproaches or mis-
266 in public and in private 273 275 certain parables, 275 276-8
Covenant of God with the Jews, 77 78
Debtors to be leniently dealt with 290
Deba, rules regarding, 292 293
Devil, his insinuations, 164

- Divorce time given to consider 226 sundry rules 228-23 237 23A, 242.
 Evidence not to be wrested 283
 Fasting enjoined 177 some exempted 180 month of Ramezan fixed
 for it, 181 restricted to the day 123 not to be made hard, 181
 Food lawful 168 167 168
 Games of chance, forbidden 216
 God unity of 183 168 belief inculcated, 20 23 His signs, 159; His
 majesty and providence 256 His knowledge, 281 His As 111
 His omnipresence 109; has begotten no son 110; hears prayer 123;
 rewards the works of men, 284 patron of believers 258.
 Hypocrites 7-9 their obstinacy 10-15 their multitude, 16-9
 Intercession, discarded 45 117
 Islam bequeathed by Abraham 126 127 the creed 180
 Jesus a prophet 81, 180.
 Judgment Day 11 117 281
 Kiblah, fixed, 189 its object, 188.
 Koran a guide, 1
 Korish their obstinacy 6 6
 Man his place in creation, 29, 32, 33 given wisdom 20 25 hi will
 34; another chance given 30 not obliged to more than he can bear
 286
 Marriage proposals, not to be made in private 235
 Martyrs not dead 149
 Moon its phases, 185
 Moses, a prophet, 81 180
 Moslems, their faith 130 286
 Oaths, wicked ones 224 on God forbidden, & inadvertently taken
 225
 Orphans, to be brought up. 218; their concerns to be managed care-
 fully 212
 Parables, 24
 Patience inculcated 42, 118 180
 Peace enjoined upon all believers, 204
 Piety, true 172.
 Pilgrimage enjoined 191 time appointed 193 passage to be provided
 19 commerce allowed during 194
 Pious, the, 2-4
 Prayer enjoined 239 service during danger 240 joined to persecu-
 tion 42, 148 150
 Prophets, belief in all inculcated, 3 180 285 their various grades.
 354

Quetiam 274

Religion man's by birth 132 the original 209 causes of difference.
 * of the prophets, 130 more in works 59 true 103 106 129
 wrangling condemned 107 compulsion forbidden, 257

Sectaries 103 107 114 129 161 162

Scriptures 3 130 115

Usury condemned 276-9

War in self-defence enjoined 186 an example from the Israelitish prophets, 247 251 252 enjoined at Badr 212 its object, 187 189

Wealth its abuse 181 its use 191

Widows, their term 231 236 their maintenance 241

Wine forbidden 216

Wisdom God's greatest gift to man 272

Wives, their position in the social well being, 183 223.

Works, essential in religion 45 50 106 117 133 143 172 rewarded according to individual merits, 281

SURAH III — THE FAMILY OF IMRAN:

(Medinah)

This Surah was promulgated at Medinah about A. H. 3 between the victory at Badr and the defeat at Uhud. It derives its title from the mention in verse 30 of, the Family of Imran which includes all the prophets descended from Amram as Jesus John Zacharias, and some others.

GOD

1 A. L. M. God! there is no God but He
 living the self subsistent

2 He has revealed to thee the Book with
 confirming what was before it, and He had
 the Law and the Evangel before it—a guide to the
 people, and He revealed the distinction

4 Surely nothing is hidden from God of that
 which is on earth or in heaven. He it is who formed

you in the wombs as it pleased Him There is no
 God but He the mighty the wise

1 A L M See Surah ii 1 notes.

God etc See Surah ii 256

2 The Koran is a mere confirmation of the revelations of the former prophets, and its aim is primarily to restore them to their original purity

THE KORAN

5 He it is who has revealed to thee the Book in
 it are some verses clear—these are the principles of the
 Book and others are figurative But they in whose
 hearts is a crookedness follow its figures, desiring discord
 in the interpretation thereof

6 Our Lord suffer not our hearts to go astray
 after that Thou hast guided us and give us from before
 Thee mercy for Thou art the giver

7 Our Lord Thou wilt surely gather mankind
 together on a Day of which there is no doubt

8 The contents of the Koran are here distinguished into such pas-
 sages as are to be taken in the literal sense and such as require a figurative
 exception The former being plain and unambiguous, compose the
 fundamental part or as the original expression is *the end* of the book
 and contain the principal doctrines and precepts agreeably to and
 consistent with which those passages which are wrapt up in metaphors,
 and delivered in an enigmatical, allegorical style are always to be
 interpreted.

In the latter part of this verse all attempts at disputation with regard
 to a certain interpretation of the figurative is condemned

THIS WORLD AND THE HEREAFTER

121 Fair seeming to men is the love of pleasures
 with women and children, and sums heaped up of gold
 and silver and excellent horses and cattle and corn
 fields this is the provision of the life of this world, but
 with God is the most excellent home

13 Say thou, Shall I tell you of better things than these prepared for the pious? Before their Lord they shall be in Gardens beneath which rivers flow—to dwell therein for ever—and their wives also purified—and have acceptance with God for God regards those who serve Him

13 The blessed shall enjoy the Beatific vision and the glory of God in company with their wives, etc. See also Surah xiii 29

THE SERVANTS OF GOD

14 Who say Our Lord, we have sincerely believed, pardon us our sins, and keep us from the torment of the Fire

15 The patient, the true, the devoted the charitable and those who pray for pardon at day break,

THE ONE GOD

16 God witnesses that there is no God but He and the angels, and those who have knowledge and are steadfast in righteousness also there is no God but He the mighty the wise

THE ONE RELIGION

17 Surely the religion with God is Islam and they to whom the Book was given before differed only after that the knowledge had come to them out of hatred among themselves And whoso denies the signs of God surely God is swift at reckoning up

18 If they dispute with thee say thou I strive for the pleasure of God, as do those who follow me.

19 Say to those who have received the Book, and the illiterates, Do ye also strive? If they strive, then are they guided aright but if they turn aside, then surely—thine is to preach only and God regards His servants

17 *Islam* coming as it does from the root '*salama*' signifies to be tranquil, at rest, to have done one's duty to have paid up, to be at perfect peace and finally to strive after righteousness with one's own strength. It means the being at peace and living in accordance with God's words and commands, leading the life of a righteous man; the sense in which the derivatives of the Semitic *salama* occur in early Aramaic.

Islam is said to be the Original Religion of man and the difference between the great world religions is attributed to mutual hatred. See II. 180 209 and verses 78 and 79 below.

18. For the pleasure of God, *in* we seeking the face of God. See Surah II 274 notes.

19 *Illiterates*, may also be translated 'gentiles or heathens,' as Jews and Christians call those who do not believe in their respective systems.

THE UNGODLY

20 But those who believe not in the signs of God and unjustly slay the prophets and those who enjoin uprightness,—announce to them a severe chastisement.

21 These are they whose works perish in this world and the Hereafter and there is none to help them.

22 Hast thou seen those who received a portion of the Book?—they are called to the Book of God that it might decide between them, but a part of them turn aside and withdraw.

23 This because they say The Fire shall not touch us, but for a number of days,—and that which they had falsely devised deceived them in their religion.

24 But how will it be with them when We will gather them together on a Day of which there is no doubt, and every soul shall be paid what it has earned and they shall not be wronged?

22. This refers to the Jews who although they accepted the teachings of their prophets of the House of Israel whom Mohammed also honoured and accepted were yet very violent against the Moslems. The commentators also relate the following as the occasion of this verse Mohammed went one day into a Jewish synagogue where two Jewish priests Naim and Harn, asked him what religion he was of To this Mohammed answering Of the religion of Abraham they replied that Abraham was a Jew Whereupon Mohammed proposed that the Pentateuch might decide the question to which they would by no means agree

23 Some of them actually believed that whatever their sins they will not be punished for more than 40 days, the time during which their ancestors had worshipped the Golden Calf Others believed that their punishment was to last but 7 days that is a day for every thousand years which they supposed the world was to endure They were to be so mildly dealt with either by reason of the intercession of their fathers the prophets or because God had promised Jacob that his offspring should be punished but slightly

That which religion their false teachings about religion served only to lead them away from truth

24 A Day etc the Judgment Day

A PRAYER

25 Say O God, King of the Kingdom Thou givest the kingdom to whom Thou wilt, and Thou takest away the kingdom from whom Thou wilt, Thou givest honour to whom Thou wilt, and whom Thou wilt Thou dost disgrace In Thy hand is good and surely Thou art mighty over all things

26 Thou dost pass the night into the day and the day dost Thou pass into the night Thou bringest the living out of the dead, and Thou bringest the dead out of the living and Thou providest for whom Thou wilt without measure

25 The absolute rule of God is here acknowledged

King of the Kingdom, in the sense of Lord of the worlds as in Surah i 1

26 The living out of the dead etc., as a man from seed, and a bird from an egg and *etc etc*

GOD'S OMNISCIENCE

27 Say thou Whether ye hide what is in your breasts, or whether ye declare it God knows it all the same He knows what is in the heavens and the earth and God is mighty over all things

28 On that Day every soul shall find what it has done of good, present and as to what it has done of evil it shall wish that between itself and that were a wide distance but God warns you to beware of Himself for God is gracious to His servants.

THE LOVE OF GOD

29 If ye love God, then follow me God will love you, and forgive you your sins, for God is gracious compassionate

PEOPLE OF THE BOOK

37 Say thou, Ye people of the Book, come to a proper understanding between us and you—that we will not worship any except God and that we will not join anything with Him and that the one of us take not the other for lords beside God Then if they turn aside say Bear ye witness that we are believers.

38 Ye people of the Book why do ye dispute about Abraham, since the Law and the Evangel were not revealed until after him? Do ye not then understand?

39 Abraham was not a Jew nor yet a Christian but he was an upright man and a Moslem, and not of those who join anything with Him

40 The men nearest to Abraham are those who follow him and this prophet, and they who believe and God is the patron of the believers.

62 A party of the people of the Book desire to lead you astray but they only mislead themselves, and perceive it not

63 Ye people of the Book, why disbelieve ye in the signs of God, of which yourselves have been witnesses ?

64 Ye people of the Book, why clothe ye the truth with falsehood, and hide the truth knowingly ?

65 The common ground upon which the followers of the different prophets are called upon to stand is here clearly given. It is that they will not worship any except God and that they will be true to it. *This* constitutes Islam being the teaching of the prophets and seems in all ages.

60 An upright man see note to Surah II 129

61 See note to verse 60 above

THEIR VARIOUS CHARACTERS

66 Of the people of the Book are some to whom if thou trust a treasure he will restore it to thee and there is of them to whom if thou trust a dinar he will never restore it to thee, unless thou stand over him urgently

67 This, because they say We are not bound to observe faith with the gentiles but they utter a lie against God knowingly

68 Aye, whose fulfils his Covenant and fears to do evil,—surely God loves the pious.

69 But those who barter their Covenant with God and their oaths for a small price—there is no portion for them in the Hereafter God will not speak to them nor look upon them on the Judgment Day nor will He purify them but for them is a painful punishment.

70 And some truly there are among them who twist their tongues in reading the Book, that ye may know it to be so in the Book yet it is not in the Book

And they say, This is from God although it is not from God and they utter a lie against God knowingly

66 A treasure or any large amount

A dinar a gold coin worth about ten shillings.

69 Gentiles see note to verse 12, above

71 Who barter their covenant, who break their covenant.
Covenant with God see note to Surah 16: 26

God will not speak etc He will turn His face against them will be angry with them

72 Who twist their tongues in reading who read with a wrong accent who torture the true reading and pervert the meaning

THE COVENANT OF GOD

73 It is not for a man that God should give him the Book and wisdom and prophecy and that then he should say to men, Be ye worshippers of me beside God but rather Be ye exclusively devoted to God, since ye know the Book and have studied

74 God does not command you to take the angels and the prophets for Lords. 'What' would He command you to disbelieve after that ye have been Moslems?

75 When God accepted the Covenant of the prophets—This is the Book and Wisdom which I have given you, hereafter shall a prophet come to you to confirm what is with you ye shall surely believe on him and ye shall assist him He said Have ye resolved? and do ye receive the Covenant on these terms? They said, We have resolved Be ye then the witnesses, and I am also a witness with you.

76 And whoso turns back after this, they are surely the transgressors.

77 Be ye exclusively etc. Sale translates it, Be ye perfect in knowledge and in works.

This was in answer to the Christians who imputed that Jesus had commanded them to worship him as God. The commentators also relate the following in connexion with this verse. Two Christians named Abu Raft and an Najrani offered to acknowledge Mohammed as their Lord in place of Jesus and to worship him from which Mohammed shrank in horror and exclaimed God forbid that we should worship any beside God.

75. Some interpret this of the children of Israel themselves of whose race the Benitic prophets were. But others say that the souls of all the Israelitish prophets even of those who were not born were present on Mount Sinai when God gave the law to Moses, and that they entered into the Covenant here mentioned with Him. This was the belief of the Jews and in appealing to these people Mohammed made use of it in order to reach their hearts.

THE TRUE RELIGION

77 Do they seek any other religion but of God? To Him submits everything that is in the heavens and in the earth in willing or forced submission and to Him they shall return.

78 Say thou, We believe in God and what has been revealed to us, and what has been revealed to Abraham and Ishmael and Isaac, and Jacob, and the tribes, and what was given to Moses and Jesus and the prophets from their Lord—we make no distinction between any of them—and after Him we strive.

79 Whoso seeks any other religion than Islam it shall not be accepted of him and in the Hereafter he will be of those who lose.

78 This is a repetition of Surah ii 130. This is the religion of Islam.

79 Islam see verse 17 above.

THE UNGODLY

80 How will God guide a people who have disbelieved, after that they had believed and borne

witness that the apostle was true, and 'after that evidences had come to them? Surely God guides not the transgressors

81 Their reward is—that on them is the curse of God and the angels and all men

82 Under it they shall remain for ever, their torment shall not be mitigated neither shall God look upon them

83 Except those who after this repent and amend for surely God is gracious compassionate

84 As to those who have disbelieved after they have believed, and then increase in unbelief their repentance shall not be accepted Surely these are the misguided.

85 As to those who have disbelieved and die in unbelief the world full of gold shall not be accepted from any of them though he should offer it in ransom, and for them is a painful punishment, and they have none to help them

86 People who after being persuaded of the truth have returned to their old ways can never expect to be guided aright

87 Repent and amend In the Koran these two words are used conjointly throughout. See Surah x vi. 170. Death bed repentance is not considered essential because there is no more time for making amends. See Surah iv 21 22.

SELF DENIAL

88 Ye will never attain to goodness till ye give alms of that which ye love, and whatever ye give surely God knows it

89 To attain to righteousness a man has to sacrifice his own interests to those of others

PILGRIMAGE

90 The first House that was founded for men was that in Mecca for a blessing and a guide to men

91 In it are evidences even the standing place of Abraham, and whoso enters it is safe There is due to God from man a pilgrimage to this House for whoso can find his way there

92 And as to him who does not believe—verily God is independent of the worlds

90 The first House The Kaabah is said to have been erected by Abraham and Ishmael.

House meaning Temple.

Becca same as Mecca meaning a place of concourse In the Arabic usage M and H are often used promiscuously

See Surah II 197 etc

91 Evidences, i.e. traces of the prophet who first laid its foundation

92 God is independent of the world does not stand in need of the services of His creatures

PEOPLE OF THE BOOK

93 Say thou, Ye people of the Book why disbelieve ye the evidences of God? surely God is a witness over your doings

94 Ye people of the Book why keep ye back from the way of God him who believes ye seek to make it crooked, and yet yourselves are witnesses. Surely God is not unmindful of what ye do

THE BELIEVERS

95 Ye believers, if ye obey some amongst those who have received the Book, they will make you unbelievers, after ye have believed

96 And how can ye disbelieve when the evidences of God are read out to you, and His prophet is in your midst? Whoso holds fast to God, is surely guided aright

97 Ye believers, fear God as of right He is to be feared, and die not unless ye are Moslems

108 They are smitten with violence whosoever should, unless they ally themselves with God and with men; they draw on themselves the indignation of God, and are stricken with poverty. Thus, because they disbelieved in the evidences of God, and killed the prophets unjustly and this, for that they rebelled and transgressed.

109. The grounds of the Moslems' superiority are plainly laid down. It is not in belief merely but in works, also that the Moslem is to excels.

107. They are smitten etc., at which shall settle upon their faces.

108. Are stricken with poverty. Among other things, poverty also is counted upon as a sign of God's wrath upon men.

PIOUS AMONG THE PEOPLE OF THE BOOK

109. Yet they are not all alike among the people of the Book there are some upright people; they meditate, on the evidences of God in the night time and worship.

110 They believe in God and the Hereafter and command what is just and forbid what is evil, and zealously strive in good works.—These are of the righteous.

111 And what of good ye do surely ye will not be denied for God knows the pious.

109 The existence of the good and pious among the people of the Book is here acknowledged. An account also of their life is given in this and the succeeding Verses.

111 All good works are acceptable to God without regard to the religion of the man doing it.

THE UNGOODLY

112 As to those who have disbelieved their wealth shall not avail them neither their children against

God ^{these} these are the fellows of the Fire, to continue therein for ever

THEIR SIMILITUDE

113 The likeness of what they lay out in the life of this world is as a wind wherein is a scorching cold which falls on the standing corn of those men who have injured their own souls, and destroys it. It is not God who wrongs them but it is themselves they do wrong

113. It is not God etc. It is men who by their works bring ruin upon themselves, and God does not compel them to it

THEIR HATRED

114 Ye believers, do not form intimacies among others than yourselves they will not fail to corrupt you, they wish for your ruin. Their hatred has already appeared out of their mouths but what their breasts hide is still more grievous. We have already made plain to you the proofs if ye understand

115 Behold ye love them but they do not love you ye believe the entire Book and when they meet you they say We believe but when they are all alone, they bite their fingers ends at you out of wrath

116 If good happen to you, it grieves them, but if evil befall you, they rejoice at it. But if ye persevere and fear God their craftiness shall in no way harm you surely God encompasses their doings

111 In this verse some Moslems who had intimate friends among the Koreish while the Moslems were yet in a belligerent condition with them are here forbidden to be intimate with them

116, But if ye persevere, etc. Persevering steadfastly in the cause of God, and fearing Him alone is enough to save the believer from all harm.

GOD'S JUDGMENT

123 It is none of thy concern whether He is turned to them in kindness or chastises them, they are surely wrong doers

124 God's is whatever is in the heavens and the earth He spares whom He will and whom He will He chastises surely God is gracious, merciful

USURY

125 Ye believers, devour not usury doubly doubled but fear God, that ye may be happy

126 And fear the Fire which is prepared for them that believe not, and obey God and the apostle that ye may obtain mercy

127 And hasten emulously for pardon from your Lord and Paradise vast as the heavens and the earth, prepared for the pious

THE PIOUS

128 Who give alms in prosperity and adversity who bridle their anger and forgive men surely God loves those who do good

129 And who, after they have committed a filthy action or wronged their own souls, remember God and implore pardon for their sins—and who is it that will forgive sins but God?—and persist not in what they have done, knowingly

130 As for these—their reward is pardon from their Lord, and Gardens beneath which rivers flow to continue therein for ever and excellent indeed is the reward of those who were

PERSEVERANCE

131 There have already been before you examples
Then go through the earth and see what has been
the end of those who called it a lie

132 This is a declaration to men and a guide, and
a warning to the pious

133 And be not faint hearted nor be sorrowful
for ye shall rise superior if ye are believers.

134 If a wound has befallen you, a wound like it
has already befallen them We alternate these days
among men that God may know those who believe,
and that He might have martyrs from among you,—
but God loves not the wrong-doers

135 And that God may prove those who believe
and destroy the ungodly

136 Did ye imagine that ye should enter Paradise
ere yet God has taken knowledge of those among you
who strove and of those who steadfastly endured?

138 Mohammed is no more than an apostle other
apostles have already passed before him if he die
therefore, or is slain will ye turn back on your heels?
But whoso turns back on his heels, will not hurt God
at all and God will surely reward the thankful.

139 No one can die except by God's permission,
according to the Book that fixes the term and whoso
chooses the reward of this world We give him thereof
and whoso chooses the reward of the Hereafter We
give him thereof and We will certainly reward
the thankful

140 How many prophets have combated those
who had with them myriads! and yet they were not
daunted at what befell them in the way of God, nor were

they weakened nor did they basely submit surely God loves those who steadfastly persevere.

153 And as to the mercy of God thou hast been mild towards them but if thou hadst been severe and hard hearted they would surely have broken off with thee But forgive them and ask pardon for them and consult them in the affairs, and when thou hast resolved, rely upon God for God loves those who rely upon Him

154 If God help you none shall overcome you but if He abandon you, who is it that will help you against Him? In God then let the believers trust

155 It is not the prophet that will defraud you and whose is defrauding shall come forth with what he has defrauded on the Judgment Day then shall every soul be paid what it has earned and they shall not be wronged

156 Shall he then who has followed the good will of God be as he who has brought on himself wrath from God and whose home is Hell—truly wretched the journey thither

157 There are grades with God and God sees what they do

158 Now has God been gracious to the believers, when He raised up among them an apostle out of their own people to declare His evidences to them to purify them and teach them the Book and wisdom whereas they were before in plain error

159 And call not those slain in the way of God dead; nay they are alive with their Lord, richly sustained,

164 Rejoicing in what God of His bounty has vouchsafed them filled with joy for those who follow after them but have not yet overtaken them that no fear shall come upon them neither shall they grieve

165 Filled with joy at the favour of God and at His bounty for that God suffers not the reward of the believers to perish

175 And let not those who are niggardly in what God has vouchsafed them of His bounty think that it is good for them; nay rather it is worse for them

176 That of which they have been niggardly shall be their collar on the Judgment Day and God's is the inheritance of the heavens and the earth and God knows what ye do

181 And if they treat thee as a liar, apostles before thee have also been treated as liars, though they came with clear evidences, and law and clear book

182 Every soul shall taste of death and ye shall have your reward on the Judgment Day and whose is removed from the Fire, and is admitted into Paradise, shall be happy indeed And the life of this world is only a deceitful provision

183 Ye shall surely be proved in your possessions, and in your persons, and ye shall hear many hurtful things from those who have received the Book before you and those who join others with God But if ye steadfastly endure and fear God,—surely this is a bounden duty

184 And when God accepted the Covenant of those to whom the Book was given saying Ye shall surely publish it to men and not hide it they cast it

behind their backs, and sold it for a small price : but woe for what they have sold it

185 Think not that those who rejoice in what they have done, and expect to be praised for what they have done —think not that they shall escape the chastisement for them is a painful punishment.

186 God is what is in the heavens and the earth and God is mighty over all things.

187 Verily in the creation of the heavens and the earth and the succession of night and day are evidences to those who have hearts

188 Who remember God standing and sitting and reclining and meditate on the creation of the heavens and the earth

189 Our Lord, Thou hast not created this in vain. Praise to Thee! Keep us from the torment of the Fire. Our Lord, whom Thou shalt throw into the Fire, Thou wilt surely disgrace, and the wrong doers shall have none to help them

190 Our Lord, we have heard the voice of him that called he called us to the Faith saying Believe in your Lord and we have believed.

191 Our Lord pardon us our sins, and drive from us evils, and make us to die with the righteous.

192 And our Lord give us what Thou hast promised us by Thy apostles, and put not us to shame on the Judgment Day Surely Thou wilt not fail in Thy promise

193 And their Lord answers them,—I will not suffer the work of him among you who works to be lost, whether he is male or female ye are the one from the other

194 And they who have fled from their country and have been turned out of their homes, and have suffered for My sake, and have fought and fallen, I will blot out their sins from them and I will bring them into Gardens neath which rivers flow

195 A reward from God—and with God is the most excellent reward

196 Let not the prosperity in the land of those who believe not deceive thee. It is only a brief enjoyment. Then their home is Hell and wretched the bed

197 But as to those who fear their Lord—for them are Gardens neath which rivers flow therein shall they continue for ever. This is the gift of God and what is with God is the best for the righteous.

198 Of the people of the Book are some who believe in God, and in what has been sent down to you and in what He has sent down to them and are humble before God and barter not the signs of God for a mean price

199 These have their reward with their Lord surely God is swift to take account

200 Ye believers, be patient, and strive to excel in patience, and be firm, and fear God, that ye may be happy

134 In A. H. 3, the Meccans again attacked the Moslems at Medinah with a large army of 3,000 men including 700 mailed warriors and 200 horsemen when Mohammed could only gather 700 men. The battle took place at Ohad 3 miles from Medinah, in which the Moslems were defeated. See Surah iv 80 notes. In the midst of the melee a stone from a sling struck Mohammed on the mouth cutting his lip and knocking out one of his front teeth. He was also wounded in the face by an arrow.

135. See also Surah xxix 1

139 The Book, is identified, with, the knowledge of God through all eternity

Whoso chooseth &c every man will be rewarded according to he has chosen the good or the evil in this life.

166 The prophet will not hold out false promises to those who believe

16 Grades, &c., degrees of reward and punishments according to the individual merits.

167. See also Surah ii. 149.

178 Mohammed is said to have declared that whoever hoarded up wealth without putting it to its proper use shall have a hideous serpent twisted round his neck on the Judgment Day

187. See also Surah ii. 160 etc

188 Standing, etc In postures that might be convenient to them

A man on soldier's duty is to pray standing

A man fatigued is to pray sitting

And a man sick on bed to pray reclining on one side

In fact, there is no condition of man in which he is excused from saying his prayers.

197. A male etc. In spite of such plain passages, the foolish assertion has sometimes been made by European writers that in Islam the woman has no future state of happiness

PRINCIPAL CONTENTS

Abraham the upright man 60 his traces in the Kaabah 91 people nearest to 61

Apostles, their mission 169 and deceivers 166 belief in inculcated, 74 no distinction to be made between & not to be worshipped 3 74 their patience, 140.

Charity true 86.

Covenant to be fulfilled at all times, 70 61

Covetous the 175, 176.

Death the common lot of all, 189 182

Gentiles, faith to be observed with, 69 70

God His unity and self-subsistence, 1 16 His knowledge & 37 His power 25 26 His love 24 99 the only Judge of men 187 obedience enjoined 93 fear 97 love 99

- Islam the true religion 17 common ground with other religions 57 63
 Judgment Day the, 24 28
 Koran confirmatory of the previous scriptures 2 its verses either
 plain or figurative 5
 Life & severe trial 138
 Man not to be worshipped 73
 Martyrs not dead 163 their happiness 161 165
 Missionary endeavour 100 not to be sectarian 101
 Mohammed only an apostle 138
 Moslems the best people by virtue of their works, 106
 People of the Book common ground with them 57 63 their various
 characters, 68 69 their corrupt readings 73 some good men
 among 100 110.
 Perseverance, enjoined 196 200
 Persevering the 194
 Pilgrimage enjoined 90 91
 Pious, the 14 15 128 129 their reward, 19 13.
 Religion the true 17
 Reward according to the grades of work 157
 Unbelief reprov'd 80 80 81 no atonement for 85
 Unbelievers, their hostility 111-8 to be forgiven 153
 Ungodly the 90 their reward 21
 Usury denounced 125
 Works, good always rewarded 111 in man and woman 123 emulation
 in good enjoined 137 bad punished 165

CHAPTER IV—WOMEN

(*Medinah*)

This Surah was promulgated at Medinah in A. H. 4 and derives its title from the various matters relating to women treated herein such as marriage divorce dower etc

WOMEN THEIR RESPECT

1 Ye people, fear your Lord who made you from one soul and made from it its mate, and multiplied from them two many men and women And fear God in

whose name ye beg of one another and respect women
Verily God watches over you

1 One soul Ar nafs, being

Its mate Ar zanj. Humanity is made up of man and woman each being the mate the other. It expresses the perfect concord that should exist between a man and wife

In whose name, etc., saying I beg of you for God's sake

Respect women *Ar* and wombs. The meaning is understood in connexion with the main sentence And fear God and wombs, *i. e.* fear God with regard to the wombs that bear you your mothers and wives. Respect woman, is the first lesson in Islam with regard to women. Paradise, said Mohammed is at the feet of the mother

God watches, etc. This is emphasizing the above truth

THE ORPHANS

2 And give to the orphans their property and render them not in exchange bad for good, and devour not their property with your own for that is a great sin

3 And if ye fear ye that cannot act equitably towards orphans, then marry what you like of women, twos, and threes, and fours and if ye fear that ye can not act equitably: then one only; or what ye have already got under your hands,—that is the chief thing—that ye act not unjustly

And give women their dowry freely but if of them selves they give up anything thereof, then enjoy it with satisfaction and advantage.

4 And entrust not to the incapable the substance which God has appointed you to preserve for them and maintain them therewith, and clothe them and speak to them in a kindly sort

5 And teach the orphans until they reach the age of marriage, and when ye find in them a sound judg

ment, then hand over their substance to them and waste it not extravagantly or in haste

6 For that they are growing up And the rich shall not touch it but he who is poor shall take of it, according to what is reasonable

7 And when ye hand over their substance to them then take witnesses in their presence and God is sufficient at taking account.

2 Render them etc take not what ye find of value among their effects to your own use and give them worse in its stead.

3 The commentators understand this passage differently The true meaning seems to be as it is here translated Mohammed advising his followers that if they found they should wrong the female orphans under their care either by marrying them against their inclinations, for the sake of their riches or beauty or by not using or maintaining them as well as they ought by reason of their having already several wives, they should rather choose to marry other women to avoid all occasion of sin Others say that when this passage was revealed many of Mohammed's followers, fearing trouble and temptation, refused to take upon them the charge of orphans, and yet multiplied wives in a great excess, and used them ill or gave themselves up to fornication which occasioned this passage And according to these its meaning must be either that if they feared they could not act justly towards orphans, they had a great reason to apprehend they could not deal equitably with so many wives and therefore are restricted with regard to the number of women they might marry or else that since fornication was a crime as well as wronging of orphans, they ought to avoid that also by marrying so as to keep within the bounds of the law

Two and three and four, i any number It is very wrong to translate it two and three and four 11

And if ye fear then one only This is the proviso of the above law which has to be fulfilled before marrying more than one

What ye have already got under your hands or what your right hands have already got i e women over whom you have already got the mastery a wife being considered in pre-Islamic Arabia a mere chattel as also the slave-girl this was said of them While a check was put upon the polygamy of the Arabs by the above law it was also laid down as a formal measure that they might retain the number of wives and slave-girls already with them

That is the chief thing The extreme importance of the above promise is here emphasised

That ye act not unjustly Further importance of the promise maintained

3 Give women &c At marriage a certain dowry is named part of which the husband is bound to pay to the wife on demand the remainder being paid in the event of divorce or the death of the husband this is the great instrument in the hand of a wife who is also free to fix it at any sum far larger than the husband can ever expect to pay This is paid out of the property of the husband and does not affect the original rights of the wife upon the husband's estate In many instances it may also curb the avarice of the rich man

4 The incapable or those who are weak of understanding an infant, idiot, lunatic or such as are incapable of controlling their own affairs.

5 Teach &c &c The guardians are also to look that they learn the management of their own affairs.

The age of marriage or the age of discretion which is generally reckoned to be fifteen though some doctors think eighteen the proper age.

6 For that, &c Because they will shortly come of age to receive what belongs to them

According to &c. No more than what shall make sufficient recompense for the trouble of their education

7 God is sufficient &c. The expression reminds of the strict account that you will have to render to God See Sarah i 7

INHERITANCE A LAW

8 Men have a portion of what their parents and kindred leave and women also a portion of what their parents and kindred leave whether it is little or much a determined portion is theirs.

9 And when they who are of kin are present at the division and the orphan and the poor let them also have a share, and speak to them in a kindly sort.

10 And let them fear who if they leave behind them a weakly offspring are solicitous for them Let them therefore fear God and propose what is right.

11 Surely those who devour the substance of orphans wrongfully shall swallow down only fire into their bellies, and shall broil in the raging Flame

12 God commands you concerning your children for a male the share of two females; but if they are females, more than two, then they shall have two-thirds of what they shall leave, and if she is an only daughter she shall have the half and the parents shall have each of them a sixth part of what he has left, if he have a child but if he have no child and his parents be his heirs, then his mother shall have the third and if he have brothers his mother shall have the sixth, after the legacies bequeathed and debts As to your fathers or your children ye know not which of them is of greater use to you —the law is from God surely God is knowing wise

13 And for you is half of what your wives leave if they have no issue but if they have issue, then a fourth of what they leave is yours, after the legacies bequeathed and debts

14 For them also a fourth of what ye shall leave in case ye have no issue but if ye have issue, then an eighth part of what ye leave, after the legacies bequeathed, and debts.

15 If a man or a woman is inherited by a distant relation, and he or she have a brother or sister for each of these two a sixth but if there are more than this, they shall be sharers in a third, after the legacies bequeathed and debts

16 Without loss to any one —the ordinance of God and God is knowing mild

8 This law was given to abolish the custom of the pre-Islamic Arabs who suffered not women or children to have any part of their husband's or father's inheritance on the ground that only those should inherit who were able to go to war

10 The plain meaning is this: Take care not to wrong the orphan-children of others even as you would that others should not wrong your orphan-children if you happen to die leaving them in the helpless state

Propose what is right: bind yourself not down in formal measures merely but take practical steps as to how to best benefit them.

12 This and the four succeeding verses give the rule to be followed in the distribution of the estate of the deceased

Female more than two And if there are two and no more they will have the same share.

She shall have the half: And the remaining third part, or the remaining moiety of the estate which is not here expressly disposed of, if the deceased leave behind him no son nor a parent goes in the Public Treasury For its application see Surah ix 60.

His mother shall have the third. And his father the other two-thirds.

The legacies chiefly meaning those bequeathed to charitable purposes mentioned in Surah ix 60 for the Moslems do not approve of a person's giving away his substance from his family and near relations on any other account.

His debts The debts of the deceased claim the first attention of the law.

15 Inherited by a distant relation For this may happen by contract, or on some other special occasion

For each of these two a sixth Here and in the next case the brother and sister are made equal sharers.

ADULTERY THE CHABON

17 As to those of your women who are guilty of whoredom bring four witnesses against them from among yourselves and if they bear witness, then keep them in houses, until death release them or God makes for them a way

20 And if two of you commit it, punish them both but if they turn and amend, then let them be : And God is relenting merciful

19 Whoredom either adultery or fornication

In order to establish a charge of adultery or fornication against a woman the evidences of four eye-witnesses are required and if it is conclusively proved against her she is not allowed to go out of her house, if the husband retains her all her life, unless she is divorced from him

Keep them in houses : The foolish inference has been drawn by some European writers on Islam that by this verse women found guilty were to be built into a wall or that they were to be immured till they died without meat and drink It simply points to the absence in Islam of the system of female segregation such as had only risen later under certain profligate despots and which the people had learned to copy for convenience without the sanction of their religion For punishment of false witnesses against women see Surah xxiv 4 23-5

God makes for them a way if their husbands divorce them
in which case they become free

REPENTANCE

21 God is only obliged to accept the repentance of those who have done evil ignorantly and then turn speedily —these will God turn to surely God is knowing gracious.

22. But no repentance is accepted from those who do evil until when death presents itself to one of them he says, Now verily I repent : nor from those who die in ungodliness —for these We have prepared a painful punishment

21 Done evil ignorantly i e without knowing that they did evil

Turn speedily as soon as the merit of the action is known.

22. In this verse death had repentance is said to be ineffectual.

WOMEN THEIR RIGHTS

23 Ye believers, it is not allowed you to be heirs of women against their will, nor hinder them in anything

TO BELIEVERS

60 Varily your patron is God, and His apostle, and those who believe, and are steadfast in prayer and give alms, and who bow in worship

61 And whoso takes God and His apostle, and those who believe, for friends—they truly are the people of God and these are the victorious

62 Ye believers, take not such as scoff and jest at your religion of those to whom the Book has been given before you and the unbelievers, for your friends and fear God if ye are believers

63 And who when ye call to prayer make a laughing-stock and a jest of it this, because they are a people who have no sense

PEOPLE OF THE BOOK

64 Say thou, Ye people of the Book do ye dispute with us merely because we believe in God and what is revealed to us and what was revealed heretofore and because most of you are wrong doers?

65 Thou shalt see many of them hastening to iniquity and malice, and to eat things forbidden and woe to them for what they have done

66 Were it not for their doctors and teachers forbidding their uttering wickedness, and their eating things forbidden, had indeed would have been their doings.

67 And the Jews said, The hand of hand is tied up, their own hand shall be tied up, and for what they have said shall they be cursed. Nay, His hands are both stretched out He spends at His pleasure.

70 But if the people of the Book believe and fear God We will surely put away their sins from them and will bring them into Gardens of delight ; and if they observe the Law and the Evangel ; and what has been revealed to them from their Lord they shall surely have their fill of good things, from above them and from under their feet There are of them a people upright but most of them—how they do evil !

71 O Apostle, proclaim what has been revealed to thee from thy Lord and if thou do it not, thou hast not proclaimed His message at all And God will defend thee against men surely God guides not an unbelieving people

72 Say thou, Ye people of the Book, ye have no ground to stand upon until ye observe the Law and the Evangel and what is revealed to you from your Lord

73 Verily those who believe and those who are Jews, or Sabians or Christians—whoso believes in God and the Hereafter and does good—no fear shall come upon them neither shall they grieve

76 They are surely infidels who say Verily God is Christ the son of Mary for Christ said Ye children of Israel worship God, my Lord and your Lord. Verily whoso joins anything with God God will forbid him the Garden, and his home is the Fire, and the transgressors shall have no helpers.

60 The hand of God etc. &c. He is become niggardly and close-fisted These are reported to be the words of Phineas ben Arara when the Jews were much impoverished by a dearth and the other Jews who heard him instead of reproving him expressed their approbation of what he had said

¶ See also Surah II 50

TO BELIEVERS

60 Verily your patron is God and His apostle, and those who believe, and are steadfast in prayer and give alms, and who bow in worship

61 And whosed takes God and His apostle, and those who believe, for friends—they truly are the people of God and these are the victorions

62 Ye believers, take not such as scoff and jest at your religion, of those to whom the Book has been given before you and the unbelievers, for your friends and fear God if ye are believers

63 And who when ye call to prayer make a laughing stock and a jest of it this, because they are a people who have no sense

PEOPLE OF THE BOOK

64 Say thou Ye people of the Book do ye dispute with us merely because we believe in God and what is revealed to us and what was revealed heretofore and because most of you are wrong-doers

65 Thou shalt see many of them hastening to iniquity and malice and to eat things forbidden and woe to them for what they have done

66 Were it not for their doctors and teachers forbidding their uttering wickedness, and their eating things forbidden had indeed would have been their doings

67 And the Jews said The hand of hand is tied up their own hand shall be tied up, and for what they have said shall they be cursed. Nay His hands are both stretched out He spends at His pleasure.

70 But if the people of the Book believe and fear God, We will surely put away their sins from them and will bring them into Gardens of delight and if they observe the Law and the Evangel, and what has been revealed to them from their Lord, they shall surely have their fill of good things from above them and from under their feet There are of them a people upright but most of them—how they do evil!

71 O Apostle, proclaim what has been revealed to thee from thy Lord and if thou do it not, thou hast not proclaimed His message at all And God will defend thee against men surely God guides not an unbelieving people

72 Say thou, Ye people of the Book, ye have no ground to stand upon, until ye observe the Law and the Evangel and what is revealed to you from your Lord

73 Verily those who believe, and those who are Jews, or Sabians or Christians—whoso believes in God and the Hereafter and does good—no fear shall come upon them, neither shall they grieve.

74 They are surely infidels who say Verily God is Christ the son of Mary for Christ said Ye children of Israel worship God, my Lord and your Lord. Verily whoso joins anything with God God will forbid him the Garden, and his home is the Fire, and the transgressors shall have no helpers.

75 The hand of God etc. He is become niggardly and close-fisted These are reported to be the words of Phineas the Azara when the Jews were much impoverished by a dearth and the other Jews who heard him, instead of reproving him expressed their approbation of what he had said

See also Surah ii 89

THE TRINITY

77 They are surely infidels who say God is the third of the Three, for there is no God but the one God and if they refrain not from what they say a painful punishment shall surely come upon such of them as are infidels

78 Will they not yet be turned to God and ask pardon of Him? And God is gracious compassionate JEHOVAH CHRIST

79 Christ the son of Mary is only an apostle apostles have also preceded him and his mother was a truthful woman they both ate food Behold, how We declare to them the signs and then behold, how they turn aside!

80 Will ye worship beside God what can neither hurt nor profit? But God both hears and knows

81 Ye people of the Book, be not extravagant in your religion beside the truth neither follow the lusts of the people who have hitherto erred and who have led many astray and have themselves erred from the way

82 A truthful woman she could never have pretended to partake of the divine nature or to her be the son of God as she was sometimes called by the Christians

They both ate food .. were obliged to support it as their names mean and were subject to the same necessities and afflictions as the rest of mankind and therefore were no gods

THE JEWS AND CHRISTIANS

83 Of all men thou wilt find the Jews and those who join others with God to be the most violent in enmity against the believers and thou wilt surely

find those most useful to friendship, with the believers, who say We are Christians. This because there are priests and monks among them and they are free from pride.

86 And when they hear what has been revealed to the apostle, thou seest their eyes overflow with tears at the truth they find therein saying Our Lord We believe write us down with those who bear witness.

87 And why should we not believe in God and in the truth which has come down to us, and earnestly desire that our Lord would gather us with the righteous people?

88 Therefore has God rewarded them, for what they said, with Gardens beneath which rivers flow, to continue therein for ever and this is the reward of the doers of good. But they who disbelieve and deny Our signs,—these are the fellows of Hell.

God's Gifts

89 Ye believers, forbid not the good things which God has allowed you, but transgress not verily God loves not the transgressors.

90 And eat of what God has given you for food things lawful and good and fear God in whom ye believe.

80 These words refer to certain of Mohammed's companions who agreed to oblige themselves to continual fasting and watching, and to abstain from women eating flesh sleeping on beds and other innocent enjoyment of life, in imitation of certain ascetic Christians but this the Prophet disapproved saying that he would have no monks in his religion. Regarding the Islamic view of a monastic life, see Surah lvi 27.

INCONSIDERATE OATHS

91 God will not punish you for a mistaken word in your oaths but He will punish you for what ye solemnly swear And the expiation of such an one is to feed the poor men with such moderate food as ye feed your families with or to clothe them or to free a captive But he who has not the means shall fast three days This is the expiation of your oaths when ye have sworn Therefore keep your oaths

91 See also Buraḥ ii 275

SOME EVIL PRACTICES

92 Ye believers surely wine and games and images, and divination are an abomination of the work of the devil therefore avoid them that ye may prosper

93 The devil only seeks to sow discord and hatred among you by wine and games and to keep you from the remembrance of God and from prayer Will ye not then abstain from them ?

94 Obey God and obey the Apostle and take heed to yourselves but if ye turn back, know that Our apostle is only bound to preach publicly

95 It is no sin in those who believe and do good to have tasted anything in case they fear to do evil and believe and do good, and fear to do evil, and believe, and fear to do evil and do good : surely God loves those who do good

96 Ye believers, kill no game while ye are on pilgrimage

97 It is allowed you to fish in the sea and to eat as a provision for you and for those who are on a journey but it is unlawful for you to hunt by land

while ye are still on pilgrimage : And fear God before whom ye shall be gathered

99 The apostle is only bound to preach : and God knows what ye show and what ye hide

100 Say thou Evil and good are not equal though the abundance of evil pleases thee Therefore fear God ye men who have hearts, that ye may be happy

101 Ye believers, ask not of things which if they were told might only give you pain but if ye ask concerning them when the Koran was revealed they will be told you. Yet God pardons you these for God is gracious, mild

102 God has not ordained anything concerning Babirah or Saibah or Wasilah or Hami but those who disbelieved invented a lie against God and most of them had no sense at all

103 And when it is said to them Come to what God has revealed and to the apostle they say Sufficient for us is what we found our fathers at What! and though their fathers had no sense at all or guidance?

102 Babirah &c. These were the names given by the pre-Islamite Arabs to certain camels or sheep which were turned loose to feed, and exempted from common services, in some particular cases having their ears lit, or with some other mark that they might be known and this they did in honour of their gods. Which superstitions are here declared to be no part of God's commandment, but the inventions of foolish men

103. See also Sarah ii 165

BELIEVERS

104 Ye believers take care of your souls he who errs shall not hurt you while ye are guided to God is your return then He will tell you what ye have done

105 Ye believers let there be witnesses between you when death approaches one of you at the time of the making the testament two witnesses—just men from among you or two others of a different tribe from yourselves—if ye are on a journey and the accident of death overtakes you

APPEARANCE OF JESUS BEFORE GOD

110 And when God shall say O Jesus, son of Mary Didst thou say to men Take me and my mother for two Gods beside God? He shall say Praise to Thee! it is not for me to say what I ought not if I have said so to them Thou wouldst surely have known it Thou knowest what is in me, but I know not what is in Thee verily Thou art the knower of secrets

111 I spoke not to them but what Thou didst bid me—Worship God my Lord and your Lord and I was a witness of their actions so long as I stayed amongst them but since Thou hast taken me to Thyself, Thou hast been the watcher over them and Thou art witness of all things

112 If Thou punish them they are surely Thy servants but if Thou forgive them Thou art the mighty the wise

113 God will say This day will their truth be of advantage to the truthful—for them are Gardens beneath which rivers flow to continue therein for ever And God will be well pleased with them and they will be well pleased in Him That is the great bliss

114 God is the overruler of the heavens and the earth and what is in them and He is mighty over all things

PRINCIPAL CONTENTS

Ablutions, before prayer	8 9
Apostasy	53
Atonement disallowed	40
Engagements, to be performed	1
Food lawful, 1 ; unlawful 4	
Forbidden food 4 things, 92 93	
Game forbidden on pilgrimage	96 97
Good and evil not alike 100 things, not to be forbidden	89
Jesus Christ, not God 19 76 77 an apostle 79 ; His appearance before God 116-8.	
Justice in witnessing	11
Law to various peoples, 48 50-4 73	
Message, to be proclaimed	71
Murder its moral effects, 25	
Oaths, inadvertent	91
People of the Book food and intermarriage allowed 7 their corruption 16-8, 31 67-9 71 85	
Practices some old 102 103	
Religion, extravagance in forbidden	81
Reward of believers	12
Wine forbidden	93
Witnesses to be taken over a testament	105

SURAH VI—CATTLE

(Mecca)

This Surah derives its title from certain superstitious practices of the pre-Islamite Arabs as to cattle which are herein incidentally mentioned.

God

1 Praise to God who has created the heavens and the earth and ordained the darkness and the light yet to their Lord the unbelievers give equals !

2. He it is who created you of clay then decreed your term and with Him is another prescribed term Yet do ye doubt !

3 And He is God in the heavens and the earth He knows what ye keep secret and what ye publish and He knows what ye earn

4 Never has a single evidence, of the evidences their Lord come to them but they turned away from it

5 And now they have called the truth a lie when it has come to them but in the end a message shall come to them as to what they have mocked

6 Do they not see how many generations We have destroyed before them ? We had settled them in the earth such as We have not settled you and We sent down the very heavens upon them in copious rains, and We made the rivers to flow under them yet We destroyed them in their sins, and raised up other generations after them

1 'Ordained etc' From people like the Magians believed that the day was made by God whereas night was mere creation of the devil which is here controverted

2 Then decreed etc the term of this life

Another prescribed term life after death from this world

3 Earn or acquire, of good or evil your deserts

4 A message etc they shall be convinced of the truth which they have made a jest of when it is too late for them to amend

6 Destroyed etc ' ' in unbelief. See below also Ezekiel vii. 82 84 100 etc.

MIRACLES DEMAND

7 And if We had sent down to thee a book on paper and they had touched it with their hands still those who disbelieve would say That a naught but plain magic

8 They also say Unless an angel is sent down to him But if W¹ had sent down an angel the matter would have been settled and they would have had no respite

9 And if W² had appointed an angel W¹ should certainly have made him a man too, and then W² would have made perplexing for them what they deem perplexing now

10 Apostles have been laughed to scorn before thee but what they laughed to scorn encompassed the mockers among them

7 This was a reply to the unbelieving Arabs who demanded of Mohammed such proofs or miracles as the bringing down of a book from Heaven The utter futility of any miracle in inducing the belief of the people is here strongly maintained If a miracle were possible the people would only rebut it as a magic

8 After sent down to him supply something like we will not believe to complete the meaning

The matter etc. in that case they would have suffered immediate condemnation and would not have been allowed time for repentance For if the angel had appeared to them and they had not believed, they ought to have accepted the judgment of God passed upon the ungodly without being allowed respite

9 A man too in order to make him a teacher of men

And then W² etc Or it may also be translated And then W² would have clothed him before them as they are clothed For though an angel he could only appear to man as his teacher in a man's garb which as soon as he were made to do the unbelievers would say Aha! he is a mere man, as we are

10. What they etc., those who mocked found out their mistakes when it was too late.

THE UNGODLY

11 Say thou, Go through the earth and see what has been the end of those who called it a lie

12 Say thou, Whom is what is in the heavens and the earth? Say thou, Gods He has imposed upon Himself mercy He will surely gather you together on the Judgment Day there is no doubt of it They who destroy their own souls are they who will not believe.

13 His is what dwells in the night and in the day and He is the hearing the knowing

14 Say thou Other than God shall I take for a patron?—Maker of the heavens and the earth He feeds, but is not fed

Say thou I am commanded to be the first of those who strive and be not thou of those who join others with God

15 Say thou, Verily I fear if I rebel against my Lord the punishment of the great day

16 From whomsoever it shall be averted on that Day He will have been merciful to him—that is the manifest bliss

17 If God touched thee with trouble none can take it off but He and if He visit thee with good—He is mighty over all things.

18 And He is supreme over His servants and He is the wise the knowing

19 Say thou, What is the most weighty in bearing witness Say thou, God is witness between me and you and this hath been revealed to me that I should warn you by it, and all whom it shall reach. Will ye bear witness that there are Gods with God Say thou I do not bear witness to it. Say thou He is the one God, and I am clear of what ye join with Him

20 They to whom We have given the Book know him even as they do their own children but they who destroy theirs own souls are they who will not be have

21 And who transgresses more than him who invents a lie against God and calls His signs a lie ' Verily the transgressors will not be happy

22. And on the Day We will gather them all together

29 And they say There is nothing beside our life of this world and we shall not be raised up again

30 O that thou couldst see when they shall be set before their Lord ! He will say Is not this in truth ? They shall say Yea by our Lord ! He will say Taste then the torment for that ye disbelieved

31 Now have they lost who called the meeting with God a lie, until when the Hour comes suddenly upon them they say Woe to us, for that we were negligent of it !—and they shall carry their burdens on their backs. Will not that be evil with which they shall be burdened

32. And the life of this world is but a play and a pastime but better surely is the mansion that be in the Hereafter for those who fear to do evil Will ye not yet understand ?

33 Now We know that what they speak grieves thee yet they do not call thee a liar but the ungodly deny the evidences of God

34 And apostles before thee have been called hars, but they bore it and the wrong with patience

till Our help came to them for none can change the working of God. And the history of some apostles thou hast already received

12 He has imposed etc He has laid down for himself a rule of mercy

They who destroy etc who are the authors of their own ruin.

13 Hail etc., in him is due whatever happens by night or by day

17 After with good supply with word a who can restrain him from it?

19 And all etc The Koran is for all whom it shall reach

20 Know him, recognise in Mohammed one of the true prophets.

Who destroy etc who the authors of their own ruin with regard to spiritual development

21 Their burdens, in the same evil works

In one of his apologetics Mohammed is reported to have said that a man's evil work will be represented to him under the ugliest form that he ever beheld having a most deformed countenance a filthy smell and a disagreeable voice so that he will cry out, O God defend me from those what art thou I never saw anything more detestable! To which the figure will answer, Why dost thou wonder at my ugliness? I am thy evil work thou didst ride upon me while thou wast in the world but now will I ride upon thee and thou shalt carry me And immediately it shall get upon him

23 They do me evil, etc., it is not thou but God whom they injure by their impious gainsaying of what has been revealed to thee It is said that Abu-Jehl once told Mohammed that they did not accuse him of falsehood, because he was known to be a man of undoubted veracity but that the world would not believe in the message which he brought them

24 The working etc., the words of God are imparted upon his words

THEIR ORTINACY

25 But if their aversion be grievous to thee, and if thou art able to seek out a den into the earth or a

ladder up to heaven that thou mayest show them a sign
 sign Yes! but if God pleased He would bring them all to be guided aright. Therefore be not thou of the ignorant

86 To those only who will lend an ear will He give answer as for the dead God will raise them up and then to Him they shall return

87 They say Not until a sign is sent to him from his Lord. Say thou, Verily God alone is able to send down a sign but most of them have no knowledge

88. After a sign supply do so if thou art able or some such words. This is the message to Mohammed instilling into him the utter futility of his desire to satisfy the pressing demands of the unbelieving people regarding miracles with a view to secure their conversion. As if it were said If thou canst do the things required of thee, do it, simply for their conversion But they will not mind there. It is not in thy power to force conviction but if God saw any good in their conversion (for which thou art so eager) He would surely have guided them all aright But God does what in His wisdom He esteemeth best

Therefore be not etc. such an eager desire to secure their wholesale conversion is both foolish and unwise, and they must for bear doing this.

89 To those only etc See Surah ii 192.

After as for the dead supply thou (Mohammed) canst not raise them up by thy eagerness in order to be understood clearly with special reference to the context.

Dead unregenerate so called because they cannot prosper by reason of their spiritual damnation.

God will, etc. He will enliven them by spiritual regeneration in His wisdom when their time comes

BEASTS, BIRDS, ETC

88 There is no beast on earth, nor fowl which flies with its wings, but is a being like to you

We have not passed over anything in the Book,—and to their Lord they shall be gathered

38. Being lit a people.

Like to you &c being created and preserved by the same omnipotence and providence as we are

The Book, &c the knowledge of God. Everthn is contained in the knowledge of God

THE UNBELIEVERS

39 They who call Oze signs a lie are deaf dumb, and in darkness whom it pleases God He misleads, and who He pleases He puts in the straight path.

40 Say thou What do ye think? If the punishment of God were to come upon you, or the Hour will ye cry to any beside God if ye speak the truth?

41 Yea, to Him will ye cry and if He please He will save you from that which ye shall cry to Him, and ye will forget what ye joined with Him

42 We have already sent apostles to people before thee and We laid hold on them with troubles and adversity that so they might humble themselves

43 Yet when Our trust ^{was} upon them they did not humble themselves, and the devil made

46 Say thou What do you think ? If God should take away your hearing and your sight, and seal up your hearts, what God beside God would restore them to you ? Just see, how We show forth the signs, yet they turn aside !

47 Say What think ye ? If the punishment of God come upon you suddenly or in open view will any perish except the transgressors ?

48 We only send Our apostles to bear good tidings and warning and whoso believes and amends, on them shall come no fear neither shall they grieve

49 The devil etc. Their evil works appeared to them very false because of their inclination towards them

PROPHET'S MISSION

50 Say thou, I say not to you mine are the treasures of God nor that I know the unseen I do not say to you, I am an angel I follow only what is revealed to me. Say thou Shall the blind and the seeing be held equal ? Don't ye reflect ?

51 And by it do thou warn those who fear that they shall be gathered to their Lord that patron or intercessor they have none beside Him —that they may fear to do evil

52 And turn them not out who cry to their Lord, morning and evening desiring His pleasure. It is none of thy concern to judge of their motives, as it is not for them in anything to judge of thee If thou turn them out thou wilt surely be of the transgressors

53 Thus We make trial of some of them by others, that they may say Are these among us to whom God has been gracious ? Does not God know the thankful ?

WE have not passed over anything in the Book—and to their Lord they shall be gathered

38 Being lit. a people.

Like to you & being created and preserved by the same omnipotence and providence as ye are

The Book, the knowledge of God. Everything is contained in the knowledge of God

THE UNBELIEVERS

39 They who call OUR signs a lie are deaf, dumb, and in darkness whom it pleases God He misleads and who He pleases He puts in the straight path.

40 Say thou What do ye think? If the punishment of God were to come upon you, or the Hour will ye cry to any beside God if ye speak the truth?

41 Yea, to Him will ye cry and if He please He will save you from that which ye shall cry to Him and ye will forget what ye joined with Him

42 WE have already sent apostles to people before thee, and WE laid hold on them with troubles and adversity that so they might humble themselves

43 Yet when OUR troubles came upon them they did not humble themselves and their hearts were hardened, and the devil made fair seeming to them what they did.

44 And when they forgot what they were admonished, WE opened to them the gates of all things, until as they were rejoicing in what had been given them WE suddenly laid hold upon them and lo! they were seized with despair

45 And the uttermost part of that impious people was cut off All praise to God, Lord of the worlds

46 Say thou What do you think ? If God should take away your hearing and your sight, and seal up your hearts, what God beside God would restore them to you ? Just see, how We show forth the signs, yet they turn aside !

47 Say What think ye If the punishment of God come upon you suddenly or in open view will any perish except the transgressors ?

48 We only send Our apostles to bear good tidings and warning and whoso believes and amends, on them shall come no fear neither shall they grieve

49 The devil etc. Their evil works appeared to them very fair because of their inclination towards them

PROPHET'S MISSION

50 Say thou, I say not to you mine are the treasures of God nor that I know the unseen I do not say to you, I am an angel I follow only what is revealed to me. Say thou Shall the blind and the seeing be held equal ? Don't ye reflect ?

51 And by it do thou warn those who fear that they shall be gathered to their Lord, that patron or intercessor they have none beside Him —that they may fear to do evil

52. And turn them not out who cry to their Lord morning and evening desiring His pleasure It is none of thy concern to judge of their motives, as it is not for them in anything to judge of thee If thou turn them out, thou wilt surely be of the transgressors

53 Thus We make trial of some of them by others, that they may say Are these among us to whom God has been gracious ? Does not God know the thankful ?

54 And when they who believe in Our signs come to thee, say thou, Peace upon you. Your Lord has imposed upon Himself mercy. Whoso therefore, among you works evil through ignorance and afterwards turns and amends, surely He is forgiving compassionate.

55 Thus have We distinctly set forth Our signs, that the way of the wicked might be made known.

56 In a time of anarchy the chief men of Mecca expelled all the poor out of their city whereupon they all came to Mohammed and offered to embrace his religion because it condoned to ameliorate their condition but Mohammed made some difficulty to receive them suspecting their motive to be necessity and not real conviction whence this verse

57 Are these etc. That is to say the noble by those of mean extraction and the rich by the poor in that God chose to call the latter to the faith before the former

58 Supply 'God will forgive him after he amends'

WONSHIP OF GOD.

59 Say thou Verily I am forbidden to serve those whom ye call on beside God. Say thou, I will not follow your desires, for then I err and not be of the guided.

60 Say thou, I act upon the evidences of my Lord, and ye call them lies. What ye desire to be hastened is not in my power judgment is only God's. He will declare the truth and He is the best of judges.

61 Say thou, If what ye would hasten on were in my power the matter would have been settled between me and you, but God best knows the wrong doers.

62. What ye would etc., viz the Judgment of God

HIS KNOWLEDGE AND POWER

50 And with Him are the keys of the secret none knows them but He He knows what is in the land and in the sea and no leaf falls but He knows it neither is there a grain in the darkness of the earth nor a thing green nor sear but is in the plain Book

60 And He it is who lays you to rest at night and knows what ye have deserved in the day then He raises you therein that the term prescribed may be fulfilled Then ye will return to Him and then He will tell you what ye have done

61 And He is supreme over His servants, and sends over you guardians, until when death overtakes any one of you, those whom We have sent receive his soul and fail not

62 Then are they returned to God, their true Lord Is not judgment His?—and He is swift at reckoning up

68 Say thou Who rescues you from the darkness of the land and of the sea when humbly and in secret ye cry to Him If Thou rescue us from this, we will surely be of the thankful

64 Say thou God rescues you from them and from every trouble yet again ye give Him companions

65 Say thou He it is who has power to send on you a punishment from above you or from beneath your feet or to rend you, with discord and to make some of you taste the violence of others See! how variously We show forth the signs, that they may take wisdom

66 Thy people have called it a lie but it is the truth Say thou, I am not a guardian over you every prophecy has its time, and by and by ye shall know

67 And when thou seest them engaged with Our signs, withdraw from them till they are engaged in some other subject and if the devil make thee forget this, sit not after recollection with the wrong-doers.

68 Not that those who fear to do evil are to pass any judgment upon them but to remember that they may fear to do evil

69 Lay you etc. Lat., make you dead in sleep

71 Guardians, the guardian spirits or angels

60. I am not to I am only to preach but you are free to choose.

68. Or Not that those who fear to do evil are to be held accountable for them (the wrong-doers.)

THE UNGODLY

69 And avoid those who make their religion a sport and a jest and whom the life of this world has deceived and warn them hereby that a soul becomes liable for what it has earned, patron or intercessor beside God it shall have none and could it atone with the fullest atonement, it would not be accepted from it It is these who become liable for what they have earned—for them are draughts of boiling water, and a painful punishment, because they disbelieved

ABOUT GOD

70 Say thou Shall we call upon those beside God who can neither help nor hurt us? Shall we turn upon our heels after that God has guided us?—like him whom the devils have bewildered wandering in the earth amazedly, though his companions call him to the

guidance, saying Come to us. Say thou Verily the guidance of God,—that is the guidance—and we are commanded to strive for the Lord of the worlds

71 And be steadfast in prayer and fear Him and He it is to whom ye shall be gathered

72 And He it is who created the heavens and the earth in truth and the day when He says, Be it is

73 His word in the truth and His the kingdom on the Day when the trumpet shall be sounded: knower of the secret and the visible and He is the wise the knowing

SOME PROPHETS

84 And We gave him Isaac and Jacob and guided both aright and We had before guided Noah and of his posterity David and Solomon, and Job and Joseph and Moses and Aaron thus We reward those who do good

85 And Zacharias, and John and Jesus and Elias all were righteous persons

86 And Ishmael and Elisha, and Jonas, and Lot all these have We blessed above mankind

87 And some of their fathers and their offspring and of their brethren and We chose them and guided them on the straight path

88 That is the guidance of God He guides by it such of His servants as He pleases. But if they associated others with God vain had been all that they did

89 These are they to whom We gave the Book and wisdom and prophecy

90 These it is whom God has guided follow then their guidance Say thou I ask not of you any reward for it verily it is only a reminder to all creatures

84 We gave him ¹ to Abraham ¹ Thus We etc The good only are guided aright.

88 But if they etc Associating anything with God is considered the blackest sin in Islam.

89 These in this and the preceding verses refers to the prophets mentioned in verses 84-7 above

Prophecy ; meaning prophethood.

GOD HIS POWER

95 Verily God causes the grain and the date-stone to put forth He brings forth the living from the dead and the dead from the living That is God why then do ye turn aside ?

96 He makes the dawn to break and has ordained the night for rest, and the sun and the moon for a computation That is the ordinance of the mighty the knowing

97 And He it is who has made for you the stars that ye may be guided thereby in the darkness of the land and of the sea. Clear have We made Our signs to people who have knowledge

98 And He it is who has made you from one soul and set a term and a resting place.

99 And He it is who sends down water from heaven—and We bring forth by it the springing buds of all things, and from them We bring forth the green foliage, and the close-growing grain and palm trees with sheaths of clustering dates, and gardens of grapes, and the olive and the pomegranate of all sorts Look on

their fruits when they fructify and ripen Truly herein are signs to people who believe

100 Yet they have set up the Jinn as partners with God though He created them and in their ignorance they have ascribed to Him sons and daughters Praise to Him' and exalted be He above what they attribute to Him

101 Maker of the heavens and the earth! How should He have a son when he has no consort? He created all things, and He knows them all

102 This is God, your Lord there is no God but He, creator of all things! Then worship Him and He is the guardian over all things.

103 The sight comprehends Him not, but He comprehends the sight and He is the incomprehensible, the knowing

104 Now has an insight come to you from your Lord whose then sees it, it is for his own soul and whose is blind to it has the loss and I am not a keeper over you

105 Follow what has been revealed to thee from thy Lord there is no God but He and withdraw from those who join anything with Him

107 If God so pleased they had not joined any thing with Him But We have not made thee a keeper over them, neither art thou over them a guardian

99 Term / of life

Resting place or repository where ye are thrown after passing from this world

99 Of all sorts. Lit like and unlike one another

100 The Jinn The word signifies properly the genus of rational invisible beings, whether angels, devil or that intermediate species usually called genii

In this place some understand the angels whom the pre-Islamite Arabs worshipped and others the devils, because according to the Magian system they looked on the devil (whom they named 'Ahriman') as a sort of creator making him the author and principle of all evil and God the author of good alone.

Sons As in the Christian conception of Jesus; and the Jew of Arabia who regarded Ezra as the Son of God. See Surah ix. 30.

Daughters The pre-Islamite Arabs called the angels the daughters of God. See Surah xvii. 12.

103 The sight etc. Edward Lane renders it, 'The eyes are not His but He seeth the eyes.'

The incomprehensible or the subtle — It might also be translated, the gracious.

104 I am not, etc. That is ye are free to use your discriminating powers as best ye see or otherwise in which case the Lord will only demand of you your accounts for I am only a warner.

105 But We have not etc. See it to verse 104 above.

EVIL SPEAKING FORBIDDEN

108 And revile not those whom they call on beside God for then they may abuse God openly in their ignorance. Thus have We made fair seeming for every people their works then to their Lord they shall return, and He will tell them what they have done.

109 They have sworn by God with a most solemn oath that if a sign come to them they will certainly believe therein. Say thou, Verily signs are with God alone, and He teaches you not thereby only because when they came ye did not believe.

106 For them, etc. To a Moslem therefore His love of God ought to make him a good companion even of a man who is a radical antagonist to his own system.

MIRACLES OF NO AVAIL

111 And though We had sent down to them angels and the dead had spoken to them and We had

gathered together all things before them they had not believed, unless God so pleased . But most of them do not know

112 Therefore leave them and their vain
imaginations

115 And the words of thy Lord are perfect in truth and in justice none can change His words. He is the hearing, the knowing

111 In this passage the unbelievers are told with regard to their demand of miracles that God has not thought fit to comply with their desires, and that even if He had thought fit yet would it have been in vain because if they were not convinced by the Koran they would not be convinced by the greatest miracle . Also confer St. Luke xvi. 31

THE GENERAL PRACTICES

116 But if thou follow most of those who are in the earth they will lead thee aside from the way of God they follow an opinion only and rest on mere conjecture

117 And thy Lord—He knows who go astray and He knows the rightly guided

120 And avoid iniquity both in public and in private verily those who have earned iniquity shall be rewarded for what they have gained

116 They follow etc The religion of the general people is well described in these words.

120 Iniquity etc Lit. the outside of iniquity and its inside. Rev J M Rod well translates it, the semblance of wickedness and wickedness its self

REWARDS

132 And for all are grades according to what they have done for thy Lord is not unmindful of what they do

13) Say thou Ye people act as best ye can
 verily I will also act my part by and by ye will know

136 Whose is the home Hereafter but surely the
 wrong-doers will not be happy

SOME IDOLATROUS PRACTICES

187 They set apart to God a portion of the fruits
 and cattle which He has produced and say This is for
 God,—in their estimation —and this is for what we
 associate with Him But that which is for these asso-
 ciates of theirs, comes not to God yet what is for God
 comes to their companions. How ill they judge!

188 And thus have their companions made it fair
 seeming to the idolaters to slay their children that so
 they might run them, and clothe their religion with
 ignorance. And if God pleased, they had not done
 this. Therefore leave them and their devices

139 They also say These cattle and fruits are
 sacred none shall taste thereof but whom we please—
 in their estimation And cattle whose backs are ex-
 empted from labour and cattle over which they mention
 not the name of God inventing a lie against Him and
 for their devices will He reward them

140 And they say What is in the bellies of these
 cattle is allowed to our males, and forbidden to our
 females, but if it prove abortive then they might par-
 take of it God will reward them for these distinctions.
 Verily He is the wise, the knowing

141 Surely they are the losers who have slain their
 children foolishly and have forbidden what God had
 given them for food devising a lie against God They
 have surely gone astray, and ^{and} ^{and} of the rightly
 guided.

142 He it is who brings forth gardens of the vine trellised and untrellised and the palm trees and the corn of various food and olives, and pomegranates, of all sorts. Eat of their fruit when they fructify and give the due thereof on the day when ye gather it : but be not extravagant surely God loves not the extravagant

143 And there are the cattle for burdens and for journeys eat of what God has given you for food, and follow not the steps of the devil for he is your open enemy

144 Ye have four sorts of cattle in pairs of sheep a pair and of goats, a pair Say thou Has He forbidden the two males or the two females ? or what is in the wombs of the two females ? Tell me with certainty if ye speak the truth

145 And of camels a pair and of oxen, a pair Say thou, Has He forbidden the two males or the two females, or what is in the wombs of the two females ? Were ye witnesses when God enjoined you this ? Who then is more wicked than him who devises a lie against God without knowledge that he may mislead people ? Verily God guides not the wicked people

146 Say thou I find not in what has been revealed to me anything forbidden to him who eats except what is dead of itself or blood poured forth or swine's flesh for this is unclean or profane, being slain in the name of any other than of God but whose is forced by necessity not lusting nor transgressing surely thy Lord is forgiving compassionate

148 If they treat thee as a liar say thou Your Lord, He is of all-embracing mercy but His severity shall not be averted from a criminal people

137 It was the custom of the idolatrous Arabs to set apart one portion of their fields for the Supreme God and the other for the inferior gods represented by their idols. If any of the fruits happened to fall from the part consecrated to the idols into that consecrated to God they restored it but if the reverse occurred, they gave it to the idols, saying that God was rich and could dispense with it. In the same manner if the offering designed for God happened to be better than that designed for the idols, they made an exchange, but not otherwise. The secret of all this being that the idol's portions were reserved for the priests, whereas the share set apart for God was spent chiefly upon the poor and strangers.

138 To slay etc. In addition to the custom of the pre-Islamite Arabs that of burying their female children alive there was also the system of offering male children to the gods from each family. All this according to the Koran, was a mere device of the priests to ruin the people and clothe their religion with ignorance that they might not break it.

139 But whom, etc. That is the priests and the male members of their family for the women were not allowed to eat of them.

Cattle whose backs, etc. Which they superstitiously exempted from such services, in some particular cases, as they did the Bahirah the Saibah and the Hami. See Surah v 102.

Over which etc. This the idolatrous Arabs did in killing any animal for food by consecrating it as it were to their idols al Lat or al Uzza.

140 In the bellies etc. That is, the fetuses or embryos of the Bahirah and the Saibah which shall be brought forth alive.

But if it prove, etc. For if those cattle cast their young the women might eat thereof as well as the men.

141 Who have slain etc. See verse 128 above.

And have forbidden, etc. The pre-Islamite Arabs allowed their daughters very scanty food and some very wholesome articles of food were not allowed them at all.

142 Tilled etc. Or as some choose to interpret the word Trees or plants which are planted by the labour of man and those which grow naturally in the deserts and on mountains.

Of all sorts. See notes to verse 29 above.

Give the due, etc. That is give alms thereof to the poor.

Be not extravagant. See Surah xvii 31.

144 Four sorts of cattle Or literally eight males and females paired together that is four of each sex and two of every distinct kind

Tell me etc In this passage the Arabs are urged to see their superstitious folly in making it unlawful one while to eat the male, of these four kinds of cattle another while the females and at another time these young

DUTIES ENJOINED

152 Say thou, Come I will rehearse to you what your Lord has forbidden you—that ye join not anything with Him and that ye be good to your parents and that ye kill not your children, because of poverty—for them and for you will W^r provide—and that ye draw not nigh to in chastity—neither openly nor in secret—and that ye kill not a being which God has forbidden unless by right. This He enjoins you that ye may get wisdom

153 And approach not the wealth of the orphan except to improve it, until he come of age and use a full measure, and a just balance.—We impose upon a soul only according to its ability—And when ye speak observe justice, although in the case of a relative and the Covenant of God fulfil ye. That is what He ordains you, that ye may be reminded

154. And this is my right way then follow it, and follow not other ways that ye may swerve from His way This He enjoins you that ye may fear to do wrong

159 Do they wait for anything but that the angels should come to them or that thy Lord should come Himself, or that some of the signs of thy Lord should come to pass? The Day when some of thy Lord's

signs shall come to pass, its faith shall not profit a soul which believed not before, or did not good in its faith. Say thou Wait ye we also do wait

153 A full measure . . . of justice

159 Its faith etc For faith in the next life will be of no advantage to those who have not believed in this nor yet faith in this life without good work

SECTARIANISM CONDEMNED

160 As to those who make a division in their religion, and become sectaries, have thou nothing to do with them their affair is with God and He will tell them what they have done

WORKS THEIR REWARD

161 Whoso appears with good works, his is a ten fold recompense and whoso appears with evil works, his is a reward like to it and they will not be wronged.

THE TRUE BELIEVER

162 Say thou My Lord has guided me into the straight path, the standard religion, the creed of Abraham, the upright man and he was not of the idolators

163 Say thou My prayers and my worship and my life and my death, are all for God alone, Lord of the worlds. He has no partners. Thus I am commanded and I am the first Muslim

164 Shall I desire any other Lord beside God when He is Lord of all that is? Every soul only earns for itself and no burdened soul shall bear the burden of another. In the end ye shall return to your God and He will tell you concerning which ye now disagree

165 He it is who has made you to inherit the earth and has raised some of you above others by various grades that He might prove von by what He has given you Verily thy Lord is swift at reckoning up and He is also the forgiving compassionate

PRINCIPAL CONTENTS

Duties enjoined 172-4

Examples from the history of other peoples 0 11 42

Faith no good without works, 159

God His power 1 2, 12, 18 17 18 40 61 63-6 72, 73, 95 9 His knowledge 7 28 4 50 60, 109 142 His mercy 12, 54 His due 163

Grades of reward, 132

Iniquities to be avoided 120

Judgment a reality 21 29-31

Man liable only for his work 90 161

Miracles discarded 7 9 35 50 109 111

Practices, some idolatrous, of the Arabs, 18-41

Religions other people's, not to be reviled 109

Sectarianism condemned 160

SURAH VII—AL ARAF

(Mecca)

The title of this Surah is taken from the mention in verse 44 of Araf a name given therein to the intermediate space between Heaven and Hell It is supposed to be an indefinite region in the intermediate state the abode of those who have had no opportunity to know the truth in this world and who after a short process are passed over to Heaven

THE KORAN

I A L L M S The Book has been revealed to thee—therefore let there be no doubt in thy breast

concerning it,—that thou mayest warn by it, and it may be a reminder to the believers

1 A. L. M. 8 See notes on Burah II 1

THE JUDGMENT DAY

5 We will surely call those to account to whom an apostle has been sent and We will also demand an account of those who have been sent

6 And We will tell them with certainty for We have not been absent from them

7 The weighing on that Day shall be just and whose balances are heavy—these are the happy

8 And whose balances are light these it is who lose their own souls, for that to Our signs they acted wickedly

9 The prophet and their followers will all render their accounts to God.

10 The weighing .. of men's actions.

Are heavy 1 with good works

8 Our signs the commandment of God are here so spoken of.

GOD HIS GIFTS

11 And now We have established you on the earth, and given there you in the supports of your life. Yet how little are ye thankful!

25 Ye children of Man, We have sent to you the apparel to hide your nakedness, and splendid garments but the clothing of piety—that is the best. This is of the signs of God that they may consider

25 'Sent you etc God has not merely provided the proper materials, but also the ingenuity of mind and dexterity of hand to make use of them.

GOD'S COMMANDS

37 And when they commit a filthy action they say We found our fathers at it, and God commands us

to do it Say thou God commands not filthy actions
Will ye speak of God what ye do not know ?

28 Say thou My Lord has commanded me justice
then turn your faces to every place where He is wor-
shipped and call upon Him in sincere religious esteem
As He made you, so shall ye return

Some has He guided aright, and some there are upon
whom is error justly due, for that they have taken the
devils for their patrons beside God, and imagine that
they are guided aright.

29 Ye children of Man, wear your decent apparel
at every place of worship and eat, and drink but be
not extravagant verily He loves not those who are ex-
travagant

30 Say thou Who has forbidden the decent appa-
rel of God which He has produced for His servants,
and the good things for food ? Say thou, These are for
those who believe, in the life of this world but pecu-
liarly in the Hereafter

31 Say thou, Verily my Lord has forbidden filthy
actions whether open or secret and iniquity and unjust
violence, and to associate with God what He has sent
you down no authority for and to speak of God what
ye know not

1^r What ye do not, etc. Or, against your consciences.

28 In sincere religious esteem lit. exhibiting to Him your
sincerity in religion

29 This was chiefly to reprove the immodest custom of the
idolatrous Arabs, who used to encamp the Kaabah in perfect nudity
during the pilgrimage

Be not extravagant. Habits too rich and sumptuous are here
condemned ; such as clothes adorned with gold etc.

31 What ye know not or against your consciences

THE UNGODLY

38 Verily those who treat Our signs as a lie, and in their pride turn away from them, the gates of Heaven shall not be opened to them neither shall they enter the Garden until the camel passes through the eye of the needle And this is the reward of the criminal

39 There is the couch in Hell and above them coverings of Fire. This is the reward of the wrong doers

38. Until the camel etc Which is an impossibility and out of question altogether

THE PIOUS

40 And those who have believed and done good — We impose not upon a soul but according to its ability — These are the people of the Garden therein to continue for ever

41 And We will remove all grudges from their bosoms, — rivers running beneath them

41 We will remove etc So that whatever the differences or animosities in the life of this world they will all be forgotten and give place to sincere love and unity This is an important idea in the conception of the Moslem Hereafter

GOD HIS POWER

52 Verily your Lord is God, who created the heavens and the earth and then ascended the Throne He makes the night to cover the day it pursues it incessantly; and the sun and the moon and the stars are pressed into service by His command Is not all creation and command His? Blessed be God Lord of the worlds

A RULE GIVEN

53 Call upon your Lord humbly and in secret
verily He loves not the transgressors

54 And commit not disorders in the earth after
its reformation and call upon Him with fear and de-
sire. Surely the mercy of God is nigh to the righteous

55 The transgressors who behave themselves arrogantly in
their prayers who are proud of their pesty in public

Humbly and in secret These are the necessary conditions of
prayer

56 After its reformation That is after that God had from
time to time raised up prophets for the regeneration of men

With fear and desire The fear to do wrong and an inward dis-
position of the soul are among the essentials of prayers

SOME EXAMPLES

58 Of old We sent Noah to his people and he
said, My people, worship God ye have no God but
Him

59 And to Ad their brother Hud He said My
people, worship God Ye have no God but Him

60 And to Samud their brother Salih He said
My people, worship God ye have no God but
Him

61 And Lot when he said to his people, Do ye
commit this filthy deed wherein no creature has gone
before you ?

62 And to Midian their brother Shu'ayb He said
My people, worship God ye have no God beside
Him

63 Then after them We sent Moses with Our
signs to Pharaoh and his nobles, who treated them
unjustly but see, what was the end of the evil doers !

171 And when thy Lord brought forth their posterity from the loins of the sons of Adam and took them to witness against themselves, saying Am not I your Lord? They said, Yea, we bear witness. Thus lest ye should say on the Judgment Day Truly we were ignorant of this.

172. Or lest ye should say Our fathers indeed joined others with God before this, and we their posterity after them

68 Ad was a tribe of the ancient Arabs, long since lost. Hud is supposed by some to be the same as the Eber of the Bible

71 Samud was another of the tribes of the Arabs long since extinct. Salih is supposed to be the Peleg of Genesis xi 16

83 The prophet Shoaib is perhaps the Jethro of the Bible

171 The object of this verse is to impress that the Unity of the Godhead is a principle ingrained in the human nature.

THE EVIL DOERS

173 And relate to them the history of him to whom We brought Our signs and who departed from them wherefore the devil followed him and he became of the seduced

174 If We pleased We had surely exalted him thereby but he inclined to the earth and followed his own lust. And his likeness is as the likeness of a dog which lolls out his tongue, whether thou drive him away or leave him alone Such the likeness of those who call Our signs a lie Tell them then this tale that they may reflect.

175 Evil the likeness of those who call Our signs a lie and it is themselves they lose

176 And We have made many of the Jews and men for Hell hearts ^{of the Jews} ^{and} them they

understand not and eyes they have, but by them they see not and ears they have but by them they hear not.—These are like brutes : yea they go more astray these are the heedless

177 God's are most excellent titles then call on Him by the same and avoid those who use His titles perversely : they will be rewarded for what they do

180 And of those whom We have created there are a people who guide with truth and act justly in accordance therewith

184 In what declaration will they believe after this ?

173 The history etc. Of Balaam who though he knew the scriptures yet allowed himself to be seduced for some little gifts against Moses.

14 God would have guided him into the right way but for his inclining to earth and following his own lust, as expressed in the text Such people are bound to be lead astray

176. The heedless alone who will not use their senses are doomed

THE JUDGMENT

186 They will ask thee of the Hour—when tis coming Say thou, Verily the knowledge thereof is with my Lord alone and He will manifest it in its time it is the burden of the heavens and the earth and it will only come upon you suddenly

187 They will ask thee as though thou wast informed of it Say thou, The knowledge thereof is with God alone but most people do not understand

188 Say thou, I have no control over what may be of help or hurt to me, but as God pleases If I knew the secret, I should surely have much of good

neither should evil befall me but I am only a warner,
and a herald of glad tidings to those who believe.

180 The Hour referring to the Judgment Day

The burden etc That is, it weigh heavily on the hopes and
fear of all accountable creature

(GOD THE CREATOR

189 He it is who created you from one soul, and
from it brought forth its mate that he might dwell
with her

190 Yet when He had given them a good child,
they joined partners with Him for that which He had
given them But high is God above what they join
with Him!

191 What will they join with Him what cannot
create, but themselves are created who to help them
have no power nor can help themselves?

191 Have they feet, to walk with? Or have they
hands, to hold with? Or have they eyes, to see with?

198 Use indulgence and enjoin what is just, and
withdraw from the ignorant

201 And when the Koran is chanted, attend there-
to, and keep silence that ye may obtain mercy

201 And meditate on thy Lord within thine own
soul, with humility and fear and without loud speak-
ing evening and morning and be not of the negligent

100 A good child In Arabic *Salhan* meaning thereby a
virtuous offspring This refers to the Islamic belief of all children
being born in virtue who unless they are perverted by the example and
education of their guardians or parents, would only be virtuous Hence
the standard religion is defined in the Koran as the constitution where-
on God has constituted men See Surah XIX. 23.

194 Use indulgence that is, take men and their actions as they
are and make all due allowances

214 See notes on verses 53 and 54 above.

PRINCIPAL CONTENTS

Actions, filthy not commanded by God, 2 ^o forbidden by Him	31
Apparel to hide nakedness, 25 decent. for prayer	29
Blessed state the	40 41
God the creator 189 His ordinances in nature 52 his most excellent titles, 177	
Indulgence to be given	198
Judgment Day men's actions on 7 known to God alone	180
Justice alone commanded by God, 23	
Koran a warning and a reminder	1
Ungrateful the their fate	99 99

SURAH VIII—THE SPOILS

(Medinah)

This Surah is so called from certain directions in verse 48 regarding the distribution of spoils taken at the Battle of Badr a dispute having arisen between the young men who had fought and the old men who had stayed under the ensigns the former insisting that they ought to have the whole and the latter that they deserved a share. To end the contention, Mohammed divided the booty among them equally having first taken thereout a fifth part for the purposes mentioned herein.

THE BELIEVERS

2. Verily the believers are those whose hearts thrill with fear when God is mentioned and whose faith increases at each recital of His signs, and who trust in their Lord

3 Who are steadfast in prayer and of what We have given them expend

4 These are the true believers for them are grades with their Lord, and pardon and an honourable provision.

15 Ye believers, when ye meet the marshalled hosts of unbelievers, turn not your backs to them

16 Whoso turns his back to them on that day unless it is to fight, or to rally to some other troop shall incur the wrath of God And his home is Hell, and evil the journey thither !

18 This, that God might bring to nought the craft of the ungodly

19 If ye desire a decision now has the decision come to you and if ye desist, it will be better for you. But if ye return to it, we will also return and your forces shall avail not great in numbers though they be Surely God is with the believers.

20 Ye believers, obey God and His apostle, and turn not away from Him now that ye have heard.

21 And be not like those who say We hear while they hear not

22 For the vilest beasts in the sight of God are the deaf, and the dumb who will not understand

23 If God had known any good in them He would certainly have made them hear

24 Ye believers, answer God, and His apostle when he calls you to what gives you life and know that God goes between a man and his heart and that to Him shall ye be gathered

25 Beware of discord it will not come upon the evil-doers alone among you and know that God is severe in punishing

26 And remember when ye were few and reputed weak in the land ye feared lest men should pluck you

away then He took you in and strengthened you with His help, and supplied you with good things that ye may give thanks

27 Ye believers, deceive not God and His apostle, and be not false to your engagements knowingly

28 And know that your wealth and your children are a trial but with God is a great reward

29 Ye believers, if ye fear God He will grant you a distinction and will put away your sins from you, and will pardon you Surely God He is of unbounded grace

30 Say to the unbelievers that if they desist, what is already past shall be forgiven them but if they return to it, they have already before them the punishment of the past

40 Fight therefore against them until there is no more discord and the religion is of God But if they desist, surely God sees what they do

41 And if they turn back, know that God is your patron, an excellent patron and an excellent help

III Turns his back so as to endanger the lives of the Moslems consequent upon a defeat by the unbelievers.

19 This and verse 39 were an offer made to the people of Mecca after their defeat at Badr

39 See notes, verse 19 above

THE SPOILS

42 And know that when ye have got a booty a fifth part thereof is Gods and the Apostles, and his kindred, and the orphans, and the poor and the home less.

12 According to this direction four fifth of the spoils belong to the troops and the remaining one fifth divided into three equal portion for the relief of orphans, the feeding of the poor and the entertainment of travellers.

WAR SOME DIRECTIONS

47 Ye believers, when ye meet a party of enemies, stand firm and remember God frequently that ye may be happy

48 And obey God and His apostle, and dispute not, lest ye lose heart, and your success depart from you but endure with patience surely God is with those who steadfastly endure.

55 Verily God will not change what is in men unless they change what is in themselves

58 They who enter into a league with thee, and then violate it at every opportunity and fear not God

59 If thou take them in war then by the example of their fate scatter those who follow them, that they may be warned

60 Or if thou fear treachery from any people throw back to them their like surely God loves not the treacherous

62 Therefore prepare against them what force ye are able, and strong squadrons whereby ye may strike terror into the enemy of God and your enemy and into others beside them whom ye know not, but whom God knows.

63 And if they incline to peace, do thou also incline thereto and put thy trust in God for He is the hearing the knowing

64 But if they seek to betray thee, God suffers thee against them

He it is who has strengthened thee with His help and with the believers and has united their hearts. If thou hadst spent whatever is in the earth, thou couldst not have united their hearts but God has united them and He is mighty wise

BELIEVERS THEIR RELATION

73 Verily they who have believed, and fled their homes and striven with their wealth and their lives in the way of God, and those who have taken them in and have assisted them—these are of kin to one another. And those who have believed and fled not, have no rights of kindred with you at all unless they too fly their homes. Yet if they seek help from you on account of religion ye are bound to help them except against a people between whom and yourself is a treaty. And God sees what ye do

74 Those who disbelieve are of kin to each other unless ye do the same there will be a strife in the land and a general disorder

75 And those who have believed and fled their homes and striven in the way of God and those who have taken them in and helped them—these are the true believers for them is pardon and an honourable provision

76 And they who have believed since, and have fled their homes, and have striven with you—these are of you. And those who are united by blood are the nearest of kin, one to another in the Book of God. Verily God is informed of all things

73. They are of kin etc. And shall consequently inherit one another's substance preferably to their relations by blood. And thus

was practised for some time, the Refugees of Mecca and the Helpers of Medina being judged heirs to one another exclusive of the dead and the widowed till there was no longer any need of perpetuating it the Moslems having settled down in peace when verse 76 was given to regulate the law of natural propinquity

(1) A strife etc With regard to the inheritance.

PRINCIPAL CONTENTS.

Believers true	2 8 75
Discord, to be rooted out	25 40
Fighting, some directions in	15 16 40 41 47 48, 58-64
God His favours to believers	26 64
Peace offered to the unbelievers,	10 33
Refugees and Helpers bond between them	73
Spoils their distribution,	49
Unbelievers, stubborn	22 23
Wealth and children a trial	29

SURAH IX.—IMMUNITY

(*Munah.*)

This Surah is named from the first important word at the beginning. It was revealed after the conquest of Mecca in A. H. 9

It is remarkable that this Surah alone has not the usual auspicious form In the name of God, etc.

THE IMMUNITY

1 An Immunity from God and His Apostle to those with whom ye are in league among the polytheists.

2 Go ye therefore at large in the land four months, and know that ye shall not weaken God and that the unbelievers will God put to shame

3 And a Proclamation on the part of God and His apostle to the people on the Day of the Greater Pil

grimace, that God is clear of the polytheists, and His apostle also. Wherefore if ye repent, it will be better for you and if ye turn back, know that ye shall not weaken God and to those who believe not, announce thou a painful punishment.

4 Except those of the polytheists with whom ye are in league, and who since have not failed you in any way nor helped any against you : wherefore perform your engagements with them until the end of time surely God loves those who fear to do wrong.

5 And when the sacred months are passed, kill the polytheists wherever ye find them and seize them, and besiege them and lay wait for them in every ambush ; but if they repent and observe prayer and give alms, then let them go their way surely God is forgiving compassionate.

6 And if any of the polytheists seek an asylum of thee give him an asylum so that he may hear the word of God then let him reach his place of safety. Thus, for that they are a people who have no sense.

1. Some understand this sentence of the immunity therein granted to the idolatrous people for the space of four months but others think that the words properly signify that Mohammed is here declared to be absolutely free and discharged from all truce or league with them (subject, of course to verses 4, 8 and 10) after the expiration of that time.

4 Who since etc. For instance, the tribes of Damra Kinanah and a few others.

5 The sacred months. Shawwal Zul-kaddah, Zil Hijj and Moharram, which the ancient Arabs considered inviolate. See also notes under Surah II 190.

The polytheists. This refers to those only who have taken the initiative See Surah II 190, etc.; also ix. 8 9

6 Let him reach etc That is you shall give him a safe conduct that he may return home again securely in case he shall not think fit to accept Islam

THE UNBELIEVERS

7 How can the polytheists be in league with God and His apostle except those with whom ye have already entered into a league at the Sacred Mosque? So long as they are true to you, be ye true to them also surely God loves those who fear to do wrong

8 And how? Hence if they prevail against you they will not regard in you either ties of blood or faith They will please you with their mouths, but their hearts are averse and most of them are wicked doers.

11 Yet if they repent and observe prayer, and give alms then are they your brothers in religion

12 But if after their league they break their oaths and revile your religion, then fight with the leaders of infidelity—for then no oaths are binding with them—that they may desist

13 What! will ye not fight against a people who break their oaths and conspire to expel the apostle and who begin the fight themselves?

17 It is not for the polytheists to visit the Mosques of God while they are witnesses against their own souls of infidelity There! their works are vain

18 But he only shall visit the Mosques of God who believes in God and the Judgment Day and observes prayer and gives alms, and fears God alone These perhaps are of the rightly guided

7 So long, &c. To explain the relation here on the Moslems and polytheists

18 Conspire etc. As did the Koreish in assisting the tribe of Bakr against those of Khozash, and laying a design to ruin Mohammed and his followers without any just provocation and as several of the Jewish tribes did, by aiding the enemy and endeavouring to oblige the prophet to leave Medinah, as he had been obliged to leave Mecca.

18 These perhaps, etc. These words are to warn the believers from having too great a confidence in their own merits.

THE BELIEVERS

20 They who have believed, and fled their homes, and striven with their wealth and their lives in the way of God have the highest grades with God and these are the blessed

23 Ye believers, take not your fathers, or your brothers, for your friends if they love infidelity above faith and whoso of you takes them for friends, surely these are the unjust.

24 Say thou, If your fathers, and your sons, and your brothers, and your wives, and your relations, and the wealth which ye have acquired and merchandize which ye fear may not be sold off and pleasure-houses, be dearer to you above God and His apostle, and striving in His way then wait till God comes with His command and surely God loves not the wicked people

THE JEWS AND CHRISTIANS

30 The Jews say Ezra is the son of God and the Christians say Christ is the son of God. That is their saying in their mouths they imitate the saying of those who believed not before. God fight them! How are they misguided!

31 They take their priests and their monks for Lords beside God and Christ, son of Mary although

they are commanded to worship only one God. There is no God but He! Praise to Him above what they join with Him!

34 Ye believers, verily many of the priests and monks devour the wealth of men in vanity and turn them from the way of God. But those who treasure up gold and silver and expend it not in the way of God,—announce to them a painful punishment.

40 If ye assist not, verily God assisted him formerly when the unbelievers drove him forth second of two when they were both in the cave, when he said to his companion Be not distressed: surely God is with us.

50 Para. This refers to the Jews of Medinah, who transferred to this restorer of their Law all the veneration with God.

51 Take their priests, etc. By taking their words as those of God, as in the case of absolutions, etc.

51 Devour the wealth, etc. By taking money for dispensing with the commands of God and by way of commutation.

40 'If ye assist not / e the prophet

Drove him forth etc. That is having only Abu Batr with him.

ALMSGIVING

60 And alms are only for the poor and the needy and those who work for them and for those whose hearts are to be won over, and for the captives and those in debt, and in the way of God, and the homeless;—an ordinance from God and God is knowing wise.

60. The poor and the needy. The commentators make a distinction between these two words in the original. Fakir and muthir: the first signifies him who is utterly destitute both of money and means of livelihood; the other one who has fallen in distress and needs relief.

This is the rule regarding the distribution of charitable funds. See also note, Surah b. 217.

THE HYPOCRITES

68 The hypocritical men and the hypocritical women are the one from the other they command what is evil and forbid what is just, and shut up their hands they forget God wherefore He forgets them Verily the hypocrites are the wicked doers.

71 Have they not been told the history of those who were before them? Their apostles came to them with clear evidences and it was not God who wronged them but it was themselves they did wrong

THE BELIEVERS

72 The believers, men and women, are friends one to another they command what is just, and forbid what is evil, and they are steadfast in prayer and give alms, and they obey God and His apostle. These—on them will God have mercy Verily God is mighty wise

78 God has promised to the believers, men and women Gardens beneath which rivers flow to dwell therein for ever and goodly mansions in the Gardens of Eden and best of all, the pleasure of God,—that is the great bliss

98 The Arabs of the desert are most stubborn in unbelief and discord and it is easier for them to be ignorant of the ordinance which God has sent to His apostle and God is knowing wise

105 Do not they know that God accepts the repentance of His servants and that He receives alms surely God, He is relenting, compassionate

106 Say thou Work ye surely God sees your works, and His prophet, and the believers and ye will

surely be brought before Him who knows the secret and the manifest, and He will tell you what ye have done.

72 Mark this definition of believers.

OPPOSITION MOSQUE CONDEMNED

108 There are those who have built a Mosque for mischief, and for infidelity and to divide the believers, and for an asylum for him who fought against God and His apostle in time past And they swear We intended only good but God witnesses that they certainly do lie.

109 Never set thou foot in it there is a mosque founded in piety from its first day It is more worthy that thou shouldst stand up therein therein are men who love to be purified and God loves the pure.

109. About the time of the Prophet flight Banu Amru b. Auf had built a mosque at Koba, which Mohammed opened; this excited the envy of another party who also built a mosque, but which Mohammed condemned saying that it was an opposition mosque

109 - There is a mosque, etc That of Koba.

THE BELIEVERS

112 Verily God has bought of those who believe their lives and their wealth for the Garden prepared for them they fight in the way of God whether they slay or are slain—His promise in the Law and the Evangel, and the Koran

120 Ye believers, fear God and be with the sincere.

PRINCIPAL CONTENTS

Alms its distribution	60
Believers, defined	72
their relative duties to unbelievers, & their reward,	20 78
Hypocrites,	68
Jews and Christians,	30 31 34
Mosque, an opposition, condemned	108 109
Sacrifice of self enjoined	112
Unbelievers, their attitude to Moslems,	8 13

SURAH V—JONAH

(Mecca)

The Prophet Jonah is mentioned in verse 93

SINCERITY

2 And bear glad tidings to those, who believe that on the merit of their sincerity they have an interest with their Lord.

GOD'S PROVIDENCE

5 He it is who has ordained the sun to shine, and the moon for a light, and has ordained her stations, that ye may learn the number of years, and the computation thereof. God has only created all this in truth. He explains His signs to those who understand.

6 Verily in the alteration of night and day and in what God has created in the heavens and the earth are signs to people who fear to do wrong.

In truth with a purpose, and not in frivolity

THE BELIEVERS

9 As to those who believe and do good their Lord will guide them because of their faith & rivers shall flow beneath them in Gardens of Pleasure.

10 Their cry therein is, Glory to Thee, O God and their salutation therein, Peace

11 And the end of their prayer is, Praise to God, Lord of the worlds

THE UNGODLY

13 When evil befalls a man he cries to Us, on his side, or sitting or standing and when We deliver him from his affliction, he passes on as though he had never called on Us against the evil which had befallen him Thus are the deeds of the transgressors prepared for them

14 And of old We destroyed generations before you, when they had acted wickedly and their apostles had come to them with clear evidences, and they would not believe Thus We reward the criminal people

15 Then have We made you to succeed them in the earth that We might see how ye would act

16 Ye people, verily the violence which ye commit against your own souls, is only an enjoyment of the life of this world then to Us will ye return and We will tell you what ye have done

25 Verily the likeness of the life of this world is only like as water which We send down from heaven, and wherewith the produce of the earth are mixed, of which men eat, and cattle also until the earth has received its vesture and is adorned the dwellers on it

imagine that they have power over it but OUR command comes to it by night or by day and WE make it as if it were mown down as though it had not abounded yesterday

26. God calls to the abode of Peace and guides whom He pleases into the straight path

27 For those who do good is excellence and an abundance

31 There shall every soul have what it has sent before it and they shall be brought before God, their true Lord and what they have falsely imagined shall vanish from them

God His Power

32 Say thou, Who provides you food from heaven and earth? or who has power over the hearing and the sight? and who brings forth the living from the dead and the dead from the living? and who rules all things?

33 This God then is your true Lord and what remains after truth but error? How then are ye turned aside?

37 But most of them follow an opinion only and a mere opinion attains not to any truth Verily God knows what ye do

42. If they yet call thee a liar then say My work is for me, and for you is your work ye are clear of that which I do and I am clear of that which ye do

His Goodness

45 Verily God will not wrong men in anything but men do wrong themselves.

48 Every people has its apostle

58 Ye people, now has come to you a warning from your Lord, and a balm for what is in your bosoms, and a guide and mercy to believers.

99 But if thy Lord pleased, verily all who are in the earth would have believed together. What wilt thou then compel men to become believers?

48. Mark this verse

TRUE RELIGION

104 Say thou, Ye people, if ye are in doubt as to my religion, verily I worship not what ye worship beside God but I worship God alone.

10 And set thy face steadfast in religion as an upright man, and be not of the polytheists.

108 Say thou, Ye people, now has the truth come to you from your Lord, whose then is guided, it is for his own soul, and whose errs, errs only against it, And I am not a keeper over you.

109 And do thou, follow what is revealed to thee, and persevere steadfastly till God judge and He is the best of judges.

PRINCIPAL CONTENTS

Apostle for every people, 48

Believers; their reward 9-11

Evil redounds to the doer 24

God, His providence 8 & 32.

Koran 'His true nature' 69

Perserverance inculcated 109

Religion the true, 104 105 not to forced upon people, 99

Reward according to works, 27 31 43, 104

Sincerity its value 2.

Unbelief the, 13-6

SURAH XL—HUD

(Mecca.)

This Surah derives its title from the story of Hud, the prophet of the Adites, which is here repeated. Examples from the history of other prophets are also given to show that the ungodly have been invariably visited with divine chastisement. The matter is much the same as that contained in Surah VII.

THE KORAN

1 A. L. B. A Book the verses whereof are established in wisdom, and again set forth with clearness—from the wise, the knowing

1 A. L. B. See notes Surah II 1

ITS OBJECT

2. That ye worship none but God—Verily I come from Him as a warner and a bearer of glad tidings

3 And that ye seek pardon from your Lord and be turned to Him. Excellent enjoyments will He give you until a prescribed time, and to every one who has merit, will He give of His grace.

GOD'S KNOWLEDGE

5 Do they not doubly fold up their breasts, that so they may hide themselves from Him?

6 And, when they cover themselves with their garments, does not He know what they hide and what they show?

7 For He knows the very inmost of their breasts.

HIS PROVIDENCE

8 There is no moving thing on earth but with God is its food. He knows its retreat and where it is laid up. All is in the plain Book.

113 And surely every one of them will thy Lord repay for their works verily He is informed of what they do

SOME DUTIES

114 Be steadfast therefore as thou art commanded, thou and he who turns with thee and transgress not He certainly sees what ye do

115 And incline not to those who act wickedly lest the Fire touch you, and ye have no one to protect you against God neither be ye helped

116 And be steadfast in prayer, morning and evening and at night-fall for certainly good works drive away evils. This a reminder to those who remember

117 And persevere steadfastly surely God wastes not the reward of those who do good.

THE UNGOODLY

118. But those who were wicked followed what they enjoyed and were criminals.

119 And thy Lord would not destroy the cities unjustly while their inhabitants were righteous.

122 And say to those who believe not, Do your part, we will do ours and wait ye, and we also will wait

128 God is the secret of the heavens and the earth and all command is with God then worship Him, and trust in Him surely thy Lord is not unmindful of what ye do

PRINCIPAL CONTENTS

Evil to be avoided	115	always punished	119
God His knowledge	5 7	His providence	8
His power	123		
Koran the,	1	its aims,	2 3
Perseverance inculcated	114	117	
Prayers, their object	116		

SURAH XII — JOSEPH

(Mecca)

This Surah treats throughout of the history of Joseph. An abstract is here subjoined to elucidate the object of this Surah.

Joseph son of Jacob was the best beloved son of the patriarch and thus incurred the jealousy of his brothers, who contrived by a stratagem to get Joseph to a distance from his father and threw him into a well. He was taken up by some travellers and sold to an Egyptian. By the mere dint of his character he subsequently rose to a high eminence in the government of the country and finally his brothers submitted to him saying By God! Now has God chosen thee above us, and we have been sinners. But Joseph received them with open arms and said There is no blame on you this day. God forgive you; surely He is the most merciful of those who show mercy (vv 91 and 92).

The moral of it all to Mohammed was that God's help is always nigh to the righteous, as put forth in verse 110 below.

This Surah was revealed at Mecca, at a time of life when Mohammed was in daily peril of his own life and the lives of his followers. And it bears a glorious testimony to the intensity of Mohammed's faith in the final success of his cause. In time his hopes were fully realised he got an asylum at Medinah 275 miles away from Mecca and after twelve years or even more he had the pleasure to enter as a Conqueror the city of his birth from which he had been estranged by the persecutions of his fellow-men who had turned his bitterest enemies and whom he now freely forgave all the years of sorrow and cruel scorn they had inflicted on him and his followers in the self-same words of Joseph quoted above. Could faith in a living God and a high ideal of forgiveness go further?

THE KORAN

1 A. L. R. These are the verses of the plain Book

2 We have sent down the koran in Arabic, that ye might understand.

108 Say thou This is my way I call you to God by a clear evidence I and whoso follows, me and thanks to God I I am not of the polytheists.

1 A. L. R. See notes to Surah ii 1

2. That ye might understand See also Surah xiv 4

EXAMPLES OF FORMER DAYS

109 We never sent before thee any but men inspired, out of the people of the cities. Will they not journey through the earth and see what has been the end of those who have been before them? But the home in the Hereafter is better for those who fear to do wrong Will they not yet take wisdom?

110. When at last the apostles lost all hope, and thought they were taken as liars, Our help came to them and We delivered whom We pleased and Our vengeance was not averted from the criminal people.

111 Certainly in their stories is an example for those who have hearts. This is not a newly-invented fiction, but a confirmation of what was before it, and an explanation of all things, and a guide, and mercy to people who believe

PRINCIPAL CONTENTS

Examples of former days, their use 111

Koran, in Arabic its object, 2

Prophets, all were under divine providence, 110.

SURAH XIII — THUNDER

(Mecca)

This Surah takes its title from verse 14 where the word occurs incidentally

GOD HIS POWER

2 God it is who raised the heavens without pillars thou canst see then mounted His Throne, and pressed into service the sun and the moon each runs its appointed course He rules all things

3 He it is who has spread the earth and placed on it firm mountains, and rivers and of every fruit He has ordained two kinds and He makes the night to cover the day Surely herein are signs to people who consider

4 And in the earth are tracts ordering each other and also vine-yards, and corn and palm trees single and clustered They are watered by the same water yet some of them We make more excellent than others to eat verily herein are signs to people who understand

5 If thou dost wonder surely wonderful is their saying What! when we are dust, shall we again be raised a new creation?

6 These are they who believe not in their Lord these—collars shall be on their necks, and these are the fellows of the Fire, to continue therein for ever

7 Two kinds As sweet and sour black and white small and large

4 Tract meaning various tracts: some fruitful and others barren, some plain and others mountainous, some proper for corn and others for trees etc

6 Collars. The collar here mentioned is an engine something like a pillory. Some understand this passage figuratively of the ungodly being bound in the chains of error and obstinacy

MIRACLES DEMANDED

7 They ask thee to hasten evil rather than good, although there have already been examples before them. And surely thy Lord is endued with grace to men despite their sins but thy Lord is also severe in punishing

8 And those who believe not say If a sign is not sent to him from his Lord They art a warner only and to every people a guide

9 Supply we will not believe after from his Lord

THE GUARDIAN ANGELS

12 Each has those mutually succeeding ones before him and behind him they watch over him by God's commands. Verily God will not change what is in men unless they change what is in themselves. And when God wills evil on a people there is none to avert it neither have they beside God a patron

13 Those mutually succeeding ones. This refers to the guardian angels who invariably accompany men. See also Surah 10.

GOD HIS POWER

15 He it is who makes the lightning to shine to you for fear and hope, and who brings up the laden clouds.

14 And the thunder celebrates His praise and the angels also for fear of Him, and He sends the thunder bolts, and smites therewith whom He will, while they dispute about God. And surely He is mighty in power

15 He ought of right to be called on but those whom they call beside Him give them no answer otherwise than as he who stretches forth his hands to the water that it may reach his mouth when it cannot reach it the prayer of the ungodly is only delusive

16 And to God does all in the heavens and the earth low down, willingly or by force and their shadows also morning and evening

17 He sends down rain from heaven and the torrents follow in their measure, and the floods bear along a swelling foam And from what they melt in the fire, to make ornaments and vessels, a like sound arises.

Thus God sets forth truth and vanity as to the foam it is quickly gone and as to what is useful to man remains on the earth Thus God puts forth parables

For those who respond to their Lord are excellent things, but those who respond not, if they had all that is in the earth, and as much more they would surely give it for their ransom Evil their reckoning! and their home Gehenna! and wretched the bed!

18 Hope Thunder and lightning being the sign of approach ingrain.

16 Celebrates His praise Or it testifies to His greatness

While they dispute etc This alludes to the following incident Amir b at-Tofel and Arbad b Rabiyyah went to Mohammed with an intent to kill him and Amir opened a discussion with him regarding certain doctrines, while Arbad taking a compass went behind him to despatch him with his sword The Prophet who was alone perceived his design and implored God protection and immediately Arbad was struck dead by lightning whereupon his companion fled

THE GODLY

19 Only those who have hearts will consider

20 Who fulfil their Covenant to God and break not their compact

21 And who join what God has commanded to be joined and who fear their Lord and fear an ill account

22 And who persevere from a desire to seek the Face of his Lord and are steadfast in prayer and give alms of what We have given them in secret and in public, and who turn away evil by good these for them is the reward of the Abode

23 Gardens of Eden wherein they shall enter and whoever has been upright of their fathers and their wives, and their posterity and the angels shall go in to them by every portal with—

24 "Peace upon you" for that ye have persevered How excellent the Home hereafter

25 He will guide to Himself him who turns to Him

26 And those who believe their hearts resting securely on the thought of God — and do not all hearts rest securely on the thought of God?—They who believe and do good for them is bliss, and the excellent Home

27 Say thou He is my Lord there is no God but He in Him I trust, and to him is my return

28 To be joined By believing in God and joining thereto the continual practice of their duty both towards God and man.

29 The Face of God This refers to the Beatific Vision in the Hereafter

30 The Modern Heaven includes the idea of a happy home and family and children.

THE UNGODLY

30 And though it were a Koran by which the mountains could be moved and the earth cleft and the dead made to speak ! But all command, is with God Do then those who believe deny that if God pleased He would certainly guide all men aright ?

30 Dony ill deaps r After made to speak supply they will not believe 11

VARIOUS DISPENSATIONS

38 And We have sent apostles before thee and We gave them wives and children, and no apostle came with a sign but by the permission of God

39 For every age is a book God abolishes what He pleases, or confirms and with Him is the Original Book

40 And whether We make thee see a part of what We have denounced to them, or whether, We take thee hence verily, thine is to preach only and Ours to take account.

42 And those who have been before them devised plots, but all plots were mastered by God He knows what every soul earns, and the ungodly shall know whose is the Home hereafter

43 And those who believe not, say Thou art not of those sent Say thou God suffices for a witness between me and yourselves, and whose has knowledge of the Book

43 This shows that each dispensation varied with each age and that no law however best could be always equally applicable 11

Original Book 11. Mother of the Book

PRINCIPAL CONTENTS

God His power 2-5 13, 14 16 17

Godly the 19 24 27 28

Guardian-angels, 12.

Miracles demanded, 7 8

Reward of evil 17

Scriptures for each age 39

Ungodly the 30

SURAH XIV—ABRAHAM

(Mecca)

This Surah takes its name after the patriarch mentioned in verse 29. Some other prophets are also mentioned and the aim of it all is to warn the unbelieving Arabs of a day when they shall be called to account before God.

THE KORAN

11 And We have revealed to thee that thou mayest bring men out of darkness into light, by the permission of their Lord into the path of the mighty the glorious.

12 God whose is whatever is in the heavens and in the earth and woe to the ungodly for their terrible punishment!

THE UNGODLY

3 Who love the life of this world above the Hereafter and turn aside from the way of God, and seek to make it crooked. These are in a wide error.

4 And We have not sent any apostle but with the language of his people, that he might explain to them

GOD HIS POWER

22 Seest thou not that in truth has God made the heavens and the earth? If He please, He can make you pass away and make a new creation come

A GOOD WORD

29 Seest thou not how God strikes forth the parable of a good word? It is like a good tree, its roots firmly fixed and its branches reaching up to heaven,

30. Yielding its fruits in all seasons, by the permission of God. And God strikes forth the parable to man that they may consider

AN EVIL WORD

31 And the likeness of an evil word is as an evil tree torn up from the face of the earth and has no stability

GOD HIS POWER

32 God will establish those who believe by the steadfast word in the life of this world and in the Hereafter and God misleads the wicked. Surely God does what He pleases

37 He gives you of everything which ye ask Him and if ye would reckon up the gifts of God, ye shall not be able to count them. Surely man is unjust, ungrateful

32 With regard to the guidance of people it is here put forth that God misleads the wicked. All the passages therefore which make mention of God's will to lead people must be construed accordingly. See also Surah II 24-25

THE JUDGMENT DAY

43 Think not that God is unmindful of what the ungodly do. He only respite them to the day when all eyes shall start up

44 And they shall hasten forward their heads upraised their looks riveted, and their hearts a blank. Warn them therefore of the Day when the punishment shall overtake them

45 And when the wrong-doers shall say Our Lord respite us yet a little while

46 To Thy call will we make answer and we will follow Thine apostles

47 Did not ye swear heretofore that no reverse should befall you ' yet ye dwelt in the dwellings of those who wronged their own selves, and it was made plain to you how We had dealt with them, and We held them up as examples to you they devised plots, but God did master their plots, even though their plots could move mountains

48. Shall stare up etc. These are signs of extreme terror in man for now are they to be judged for what they have done.

45, A little while etc. to a term near at hand

47 Did not, etc. Spoken by God

In the dwellings, etc. This refers to the ancient Arabs the Adites, Scandites, etc. who were now extinct by reason of their iniquities

PROMISE OF SUCCESS

48 Think not then that God will fail His promise to His apostles. Verily God is mighty at avenging

THE JUDGMENT DAY

49 The day the earth is changed into another earth and the heavens also shall men come forth before God, the one, the mighty

50 And thou shalt see the wicked on that day bound down in chains

51 Their garments of pitch and their faces covered with fire—that God may reward every soul for what it has earned, verily God is swift at reckoning up

52 This is a message to people, that they may be warned thereby and that they may know that there is only one God, and that those who have hearts may consider

49 The Day refers to the Judgment Day a glowing picture of which is here given in the succeeding verses

PRINCIPAL CONTENTS

Apostles, their language	4
God His power	23 32 37
Judgment Day, its stern reality	13-5 49-51
Koran the 1 its aim	52
Success of truth insured	48
Ungodly the	3
Wicked, the misled,	32.
Word good	29 30 evil, 31

SURAH XV—HIJR

(Mecca)

This Surah is named after Hija a territory in the province of Hijaz, between Medinah and Syria, where the Samudites dwell whose story is mentioned towards the end of the Surah. The date of this Surah is somewhere about the seventh year of Mohammed's ministry

PROMISE OF SUCCESS

2 Many a time will those who disbelieve wish that they had been Moslems.

3. Let them feast and enjoy themselves, and let hope beguile them but by and by shall they know

4 We never destroyed a city, but a prefixed term was granted them.

5 No people can forestall or retard their fate.

6 This fact came out true for during the lifetime of Mohammed all Arabia had accepted Islam.

MIRACLE DEMANDED

6 They say O thou to whom the reminder is sent down, thou art surely possessed of a Jinn,

7 Wouldst not thou have come to us with angel, if thou wert of those who spoke the truth?

8 We send down angels only on urgent occasions for then they should not have been resented.

9 We have sent down the reminder and We will certainly preserve the same.

10 We have already sent apostles before thee among peoples of old.

11 And there came no apostle to them but they laughed him to scorn.

12 Even were We to open a gate in the heaven above them and all the while they were climbing into it.

13 They would still say It is only our eyes are dazzled nay we are a people enchanted.

14 We have set in the heaven towers, and adorned and decked them forth for those who see.

15 And the earth We have spread forth and thrown thereon the mountains, and made everything to spring forth in the same in just proportion.

16 And We have provided therein sustenance for you, and for him whom ye do not sustain.

21 There is not one thing but with Us are its store-houses and We send not the same but in a fixed measure.

2. On urgent occasions I do in truth not to gratify the curiosity merely of the people

16 Toward. These are the signs of the Zodiac

THE PIOUS

45 Verily the pious shall be in Gardens and amidst fountains

46 Enter ye therein in peace and security

47 And We will remove all grudges from their bosoms as brothers they shall sit, face to face, on couches

48 No worry will touch them there, nor shall they be thrown out

GOD HIS WAYS

49 Announce thou to My servants that I am the gracious, the compassionate

50 And My chastisement—that is a painful chastisement

85 We have not created the heavens and the earth, and what is between them but for a purpose. And the Hour shall certainly come wherefore do thou forgive them with a kindly grace.

86 Verily thy Lord, He is the creator and does know

88 Cast not thine eyes on what We have given some of them neither be thou grieved on their account rather lower thy wing to the believers

89 For a purpose. I do in truth not in play or vain amusement

88. It is not for thee to judge whether God should have given them these advantages the prophet's duty only lies in humbling himself before all who believe

THE PROPHET

89 And say thou I am a plain warner

90 And WE will punish those who foster divisions,

91 Who break up the Koran into parts

92 For by thy Lord! WE will surely demand an account from them all

93 Of what they have done.

94 Wherefore publish what thou hast been commanded, and withdraw from the polytheists

95 Verily WE suffice thee against the scoffers,

96 Who set up Gods with God, by and by they shall know

97 Now WE know that thy heart is distressed for what they say

98 But do thou celebrate the praise of thy Lord, and be of those who worship

99 And serve thy Lord until the certainty does come to thee.

90 Who foster etc. who become sectaries.

91 Who accept a part and ignore the other

92 They say in derision

93 The certainty here refers to death.

PRINCIPAL CONTENTS.

God, His power 16, 19-21 His ways, 49 50 &c.

Miracles demanded 6-11, 14 15

Procs, the their reward 43-5

sectarianism condemned 90 1

Success promise of 2

SURAH XVI—THE BEE

(Mecca)

The Bee is mentioned in verse 70 hence the title of the Surah

GOD HIS POWER AND PROVIDENCE

1 The sentence of God will surely come : wherefore do not thou hasten it : Glory to Him ! and exalted is He above what they join with Him

4 He has created man from seed yet behold, an open disputer is he !

5 And the cattle, He created them for you, from them ye have warm garments, and other uses and of them ye eat

6 And they are a credit to you when ye drive them : home and when ye lead them forth to pasture

7 And they carry your burdens to lands which ye could not otherwise reach unless with great difficulty to yourselves truly your Lord is kind, compassionate

8 And horses and mules, and asses, that ye may ride them and for your ornament and things which ye have no knowledge has He created

9 God's is to point out the way and from it some do turn aside but if He pleased He would certainly have guided you all aright

10 He it is who sends down from heaven water whereof ye drink, and from which grow plants by which ye pasture

11 By it He causes the corn and the olives, and the palm trees, and the grapes, to spring forth for you. Surely herein are signs to people who reflect.

12 And He has pressed into your service the night and the day and the sun, and the moon and the stars also subject to His bidding. Herein are signs to people who understand.

13 And all of varied hues that He has created for you in the earth. Surely herein are signs to people who consider.

14 And He it is who has subjected the sea to you, that ye may eat fresh flesh thereof and take from thence ornaments to wear and thou seest the ships ploughing its waves, that ye may seek of His grace and that ye might give thanks.

15 And He has thrown upon the earth firm mountains, lest it move with you, and rivers, and ways, that ye may be guided.

16 And way-marks and by the stars too are they guided.

17 Will ye not yet consider?

18 And if ye would reckon up the favours of God, ye could not count them. Varily God is gracious, compassionate.

19 Fresh flesh. *i. e.*, the flesh of sea-beings naturally more fresh, and sooner liable to corruption than the flesh of birds and land animals. The expression is thought to have been made use of here the rather because the production of such fresh food from salt water is an instance of God's power.

Ornaments. *e. g.* pearls and coral.

Seek of His grace, *i. e.*, by means of commerce.

THE UNGODLY

26 Your God is one God, and they who believe not in the Hereafter their hearts are given to denial and they are full of pride

27 That on the Judgment Day they may bear their own entire burden, and the burden of those whom in their ignorance they misled. Is not that evil which they shall bear?

28 What can they expect but that the angels should come upon them or that a sentence of thy Lord take effect? So did those who were before them and it was not God who did wrong them but it was themselves they did wrong

29 And the evils which they had done, recorded upon them and what they had scoffed at encompassed them round about

30 What is the Judgment of God.

THE TRUE BELIEVERS

31 As to those who have fled their homes for God after that they had been unjustly persecuted, We will surely provide them an excellent home in this world and the reward of the Hereafter is greater did they but know! —

32 They who steadfastly endure, and in their Lord do trust

THE UNGODLY

33 What! Are they then who have plotted evil sure that God will not cleave the earth with them or that a punishment will not come upon them from whence they do not expect?

46 Or that He will not seize upon them in their comings and goings while they shall not be able to resist Him'

49 Or that He will not seize them with some slowly wasting scourge'

50 Do they not see the things which God has created how they turn their shadows right and left, worshipping God in all abasement?

51 And whatever moves in the heavens and in the earth God does worship and the angels also and they are not elated with pride

52 They fear their Lord above thine and do what they are commanded

SMALL INFANICIDE

59 They ascribe daughters to God: Glory to Him! But to themselves they desire not

60 For when any of them is told the good news of a female child, his face turns black, and he is distressed

61 He hides himself from the people, because of the ill tidings should he keep it with disgrace or bury it in the dust? How ill they judge!

62 This and the following verses refer to the pre-Islamic custom of the Arabs of burying their female children alive

Their manner of doing this varied with different tribes. Sometimes when a woman was ready to fall in labour they dug a pit on the brink whereof she was to be delivered and if the child happened to be a daughter they threw it into the pit, but if a son, they reared it alive. Others however let her live till she was six or nine years of age when her mother having perfumed her and adorned her the father led her to a well or pit dug for that purpose and having laid her face down into it pushed her in headlong, as he stood behind her and then filled up the pit, levelled it with the rest of the ground

CON HIS MERCY AND PROVIDENCE

68 If God were to punish men for their iniquity He would not leave on earth a moving thing but He respites them to a fixed term and when their time comes, they shall not be respited an hour, nor shall they be fore-stalled

69 And for you in cattle is an example. We give you to drink of what is in their bellies between digested dregs and blood—pure milk—the pleasant beverage of those that quaff it

70 And of the fruits of palm trees, and of grapes ye get wine and healthy nutriment herein are signs to people who understand

71 And thy Lord has inspired the bee—Provide thee houses in the mountains, and in the trees, and in what houses men do build

72 And feed on every fruit, and walk in the beaten paths of thy Lord From its belly comes forth a fluid of varying hues, which yields medicine to man verily herein are signs to people who reflect

73 God has created you and He will hereafter take you to Himself and some of you will be carried on to a decrepit age, when all that once was known is known no longer

74 And God has blessed some of you above others as regards provisions, yet those who are blessed among them do not give of their provisions to those whom their right hands have possessed, that they may share alike! What! will they yet deny the beneficence of God?

74 And God has made for you wives from among yourselves and from your wives has He given you sons and grandsons, and has provided you with good things

76 Make therefore no comparison with God

77 God strikes forth the parable of a slave, the property of his lord who has no power over anything and another whom WL have supplied with a good provision, and who expends of it in private and in public Shall they be held equal? All praise to God alone! but most of them do not know

78 And God strikes forth the parable of two men one of them is born dumb who has no power over anything and is a burden to his lord send him where he will, he comes not back with success shall he and the man who commands what is just and keeps to the straight path be held equal?

79 God has brought you forth from the wombs of your mothers ye knew nothing and He gave you hearing and sight and heart that ye might give thanks.

80 Do not they look at the birds subjected in the vault of heaven none does hold them in but God! Verily herein are signs to people who believe.

81 And God has given you houses to dwell in, and He has given you tents of the skins of cattle, which ye find light when ye shift your quarters, or when ye halt and of their wool, and soft fur and hair, He has supplied you with furniture and goods for a season

83 But if they turn aside surely there is only to preach publicly

JUSTICE ENJOINED

92 Verily God commands justice and the doing of good and the giving to kindred their due and He forbids you wickedness and iniquity and oppression. He warns you that ye might consider

93 And fulfil your covenant with God, when ye have covenanted and break not your oaths after ye have pledged them for now ye have made God stand surety for you Verily God knows what ye do

94 And be not like to her who undoes what she has spun untwisting it after she had twisted it strongly taking your oaths among you deceitfully because one party is more numerous than the other party God only tries you therein, and on the Judgment Day He will clear up to you that concerning which ye now disagree

96 Therefore take not your oaths among yourselves deceitfully lest your foot slip after that it is firmly fixed, and ye taste evil, for that ye have turned aside from the way of God and great be your punishment

98 What is with you will pass away but what is with God will endure. And We will reward those who steadfastly persevere with a reward meet for their best deeds

100 When thou readest the koran have recourse to God against the devil cast away

101. For no power has he over those who believe and trust in their Lord

102. But his power is only with those who take him for their patron and those who join gods with Him

108 Whoso disbelieves in God after he has believed—unless he is forced, his heart resting secure in the faith—and opens his breast to infidelity on these is the indignation of God, and for them is a severe punishment

110 These it is whose hearts has God sealed up, and their hearing and their sight and these are the heedless : Without doubt in the hereafter they shall lose.

126 Call to the way of thy Lord with wisdom and kindly exhortation and dispute with them in the kindest manner verily thy Lord He knows who err from His way and He knows who are the rightly guided.

127 And if ye take vengeance, take a vengeance equal to the wrong that has been done you, but if ye steadfastly endure surely best it will be for the patiently enduring

128 Endure then with patience but thy patience is only in God And be not thou grieved on their account neither be thou troubled for their craftiness Verily God is with those who fear to do wrong and who are doers of good

PRINCIPAL CONTENTS

Do I patron of the ungodly 101 102

God His power & 12 50 2 23-74 His mercy 23 His greatness, 70, 71-81

Indulgence allowed to believers 101

Infanticide female condemned, 60, 61.

Judgment Day inevitable 1

Justice enjoined, 92.

Oaths to be kept, 98-6
 Perseverance inculcated §§ 44 98 128
 Preaching with persuasion enjoined, 126
 Ungodly the, 23 27 35 36 their fate, 4 -9
 Vengeance only equal, 127

SURAH XVII—THE CHILDREN OF ISRAEL

(*Mecca*)

The title is taken from verse 4 when a certain account is given of the Children of Israel

GOD HIS GLORY

1 Glory to Him who carried His servant by night from the sacred Mosque to the furthest Mosque whose precincts We have blessed that We might show him of OUR signs Verily He is the hearer the seer

1. His servant, ' Mohammed

This refers to the celebrated Vision of Ascension which Mohammed had at Mecca some time before his flight to Medinah. It was a time when the Prophet and his followers were in the worst plight, but the work still went on as usual and it evinces the ardent spirit of Mohammed in the cause with which he had begun

MAN'S FATE

12 Man prays for evil as he prays for good for man is hasty

14. Every man's fate have We fastened about his neck and on the Day of Judgment We will bring forth to him a book which shall be proffered to him wide open

15 Read thy Book thine own soul is enough to take account against thee this day

16 Whoso is guided aright it is only for his own soul, and whoso errs, errs only against it and no burdened soul shall bear the burden of another

12. Man pray etc., That is out of ignorance mistaking evil for good or making wicked imprecation on him-self and others, out of passion and impatience

Man is hasty & inconsiderate not weighing the consequences of what he says

14. Fate. Let the bird which is here used to signify a man's fortune or success the Arabs as well as the Greeks and the Romans taking omen from the flight of birds which they supposed to portend good luck, if they flew from the left to the right but if from the right to the left the contrary similar omens they took when certain beasts passed before them

About his neck like a collar which he cannot by any means get off

DUTIES ENJOINED

24 Thy Lord has ordained that ye worship none beside Him and that ye be good to your parents, whether the one or both of them attain to old age with thee and say not to them *Uff* neither reproach them but speak to them in respectful sort

25 And defer humbly to them, out of tenderness, and say Lord, have mercy on them both even as they nursed me when I was little.

28 And give to him who is of kin his due and to the poor and the homeless

29 But waste not wastefully for the wasteful are brothers of the devils and the devil was ungrateful to his Lord

30 But if thou turn away from them to seek the mercy of thy Lord for which thou hopest, at least speak to them in kindly sort

31 And let not thy hand be chained to thy neck nor yet stretch it out right open or thou wilt sit down in reproach and destitution

83 Kill not your children for fear of want for them and for you will We provide Verily the killing them is a great sin

84 Come not near to in chastity for it is a foul thing and an evil way

85 And kill not the being which God has forbidden you to kill, unless by right and whose is killed unjustly to his heir We have given power but let him not transgress in putting the murderer to death, for he too is assisted

86 And come not near to the wealth of the orphan, unless it is to improve it until they come of age. And perform your engagements, verily the engagements shall be inquired into

87 And give full measure when ye measure, and weigh with a just balance. This is better and fairest for settlement

88 And follow not that whereof thou hast no knowledge verily the hearing and the sight and the heart, each of these shall be inquired into

89 And walk not proudly in the earth for thou canst not cleave the earth, neither shalt thou reach to the mountains in height

40 All this is evil abominable to thy Lord

41 This is of the wisdom which thy Lord has revealed to thee Set not up another god with God, or thou wilt be thrown into Hell, reprov'd and cast away

46 The seven heavens praise Him, and the earth, and all who are therein neither is there a thing but does celebrate His praise but ye understand not their celebration Verily He is mild gracious

50 Speak to My creatures that they speak in kindly sort Verily the Devil would sow discord among them for surely the devil is man's avowed enemy

80 Observe prayer at sunset, till night fall and the day break chanting—for the day break chanting is witnessed

81 And watch to it in the night as an excuse in service for thee it may be that thy Lord will raise thee to an honourable position

82 And say thou, Lord make me to enter with a right entry and make me to come forth with a right coming forth and give me from Thy presence a helping power

86 Say thou, *Each one does after his own manner* but your Lord well knows who is guided aright in the way

87 And they will ask thee about the soul say thou the soul is at the command of My Lord but ye have no knowledge given you except a little.

91 With thee that is, receiving their support and maintenance from thee

94 a slight token of vexation

95 Defer humbly etc. *Idi* Lower the wing of humility

98 His doeth this, friendship and affection and assistance in time of need

99 Waste not. See Surah II. 185

99 If thou turn away etc. If the present circumstances will not permit thee to do both, defer thy charity till God grants thee better ability

99. That is, Be neither sincerely nor profane but observe the mean between the two extremes wherein consists true liberality

71 This is as my lord the practice of female infanticide prevalent amongst the Arabs

93 Unless by night. See Surah 7 33

Power . . . to retaliate

Transgress not by retaliating in too cruel a manner or by revenging the murder on any other than the person who actually killed him for the Arabs under such circumstances rose against a whole tribe and played havoc with them See also Surah xvi. 127

Is assisted / by law

36 Whereof thou hast etc. That is vain and uncertain opinions, which thou hast not any good reason to believe true or at least probable

Some interpret the words Accuse not any of a crime whereof thou hast no knowledge supposing they forbid the bearing false witness or the spreading or giving credit to idle report of others.

81 Excess in service, a work of supererogation

87 The soul, It might also mean the spirit

MIRACLES DEMANDED

92 And they say We will not believe on thee, until thou cause a spring of water to gush forth for us out of the earth

93 Or thou have a garden of palm trees and vines, and thou cause rivers to spring forth therein in abundance

94 Or thou make the heaven to fall down upon us, as thou has given out, in pieces or thou bring God and the angels to vouch for thee

95 Or thou have a house of gold or thou climb up into the heaven and we will not believe in thy climbing there until thou make a book to come down to us which we may read Say thou, Glory to my Lord! Am I more than a man an apostle?

96 And what hinders men from believing when the guidance has come to them, but that they say Has God sent a man as His apostle?

97 Say thou, If angels walked on earth familiarly We had surely sent down to them from heaven an angel as an apostle

98 Say thou God is witness enough between me and you Verily His servants He knows and sees

102. If ye held the treasures of the mercy of my Lord ye would certain refrain from them for fear of spending them for man is covetous

106 In truth have We sent it down and in truth has it come down and We have only sent thee to announce and to warn

107 And We have divided the Koran into sections, that thou mightest recite it to men by degrees and We have revealed it gradually

110 Say thou Call upon God or call upon the merciful whichever name ye invoke him by He has most excellent names.

And be not loud in thy prayer nor yet pronounce it too low but follow between them a way

111 And say thou I raise to God who has not begotten a child who has no partner in the kingdom nor any to protect Him from weakness And magnify Him by proclaiming His greatness.

16 The Koran was revealed in 21 year time of Mohammed's ministry from the fortieth year of his life till the close of his career at sixty three. It is well known that it was not given as a book complete but only in pieces as occasion required

PRINCIPAL CONTENTS.

Charity mentioned, 81

Devotion verse 21 27 24-31 33-41

God His name 111

Independence mentioned 33

Justice mentioned 37

Man, hasty 12 his fate, 14
 Miracles demanded 93-8
 Murder forbidden 35
 Parents, duty to 24 25
 Pride reprehended, 39
 Soul, about, 87
 Thrift inculcated 29 31

SURAH XVIII.—THE CAVE

This Surah is so named from the Cave mentioned in verse 8 in which the seven Christian youths who had fled to escape the persecution of the Emperor Decius hid themselves and whose account is given in the succeeding verses.

THE KORAN

1 Praise to God who has revealed to His servant the Book, and has not put therein any crookedness,

2 But made it straight, that he should warn them of a grievous punishment from Him and announce to the believers who do good, that for them is an excellent reward, wherein they shall continue for ever

3 And that it may warn those who say God has begotten a son

4 And they have no knowledge, nor their fathers. A grievous saying it is to come out of their mouths they speak only a lie

5 Verily We have made all that is on earth as its ornament, that We might make trial of them to see which does the best of actions.

26 Read what has been revealed to thee of the Book from thy Lord—none can change His words,—and thou hast no refuge beside Him.

PERSEVERANCE ENJOINED

27 And persevere steadfastly with those who call upon their Lord morning and evening seeking His Face, and let not thine eyes be turned away from them in quest of the pomp of the life of this world and obey not him whose heart We have made careless of the remembrance of Us, and who follows his own lusts and whose ways are unbridled

28 And say thou. The truth is from your Lord let him then who will believe and let him who will not believe

29 And as to those who believe and do good — verily We will not deny the reward of him who does good

44 Wealth and children are the ornament of the life of this world but good works which are enduring, are better to thy Lord as to reward and better as to hope

27 His Face His pleasure

THE JUDGMENT DAY

45 And the Day when We will cause the mountains to pass away and thou shalt see the earth a levelled plain and We will gather them together and not leave of them any one

46 And they shall be set before thy Lord in ranks — Now are ye come to Us even as We created you at first but ye thought We should not make good to you the promise

47 And the Book shall be produced and thou shalt see the wicked in great terror at what is therein and they shall say O woe is us What is this Book? It

leaves nothing small nor great unnoted and they shall find what they have done present and thy Lord will not wrong any one

103 Say thou, Shall we tell you who they are that have lost their works?

104 —Whose efforts in the life of this world is mistaken and who think that they do the right

105 These are they who believe not in the signs of their Lord or that they shall meet Him wherefore their works are lost, and We will not allow them any weight on the Judgment Day

106 Say thou Were the sea to become ink to write the words of my Lord the sea would surely fail ere the words of my Lord would fail though We brought its like in aid

47 The Book, of men actions. This is generally understood of the knowledge of God

THE PROPHET HIS MISSION

110 Say thou I am only a man like to you it is but revealed to me that your God is only one God let him then who hopes to meet his Lord do good and not join anything in the worship of his Lord

PRINCIPAL CONTENTS.

Judgment Day, a strict account of men's actions. 4

Koran a straight rule 1 2

Patience enjoined 27

Prophet, his mission 110

SURAH XIX.—MARY

(Mecca.)

This Surah derives its name from the Mother of Jesus several circumstances relating to whom are mentioned herein

GOD HAS NOT BEGOTTEN A SON

91 They say The Merciful God has begotten a son Now have ye uttered an impious thing!

92 It wants little but that the heavens be rent thereat and the earth cleave asunder and the mountains fall down in pieces

93 For that they ascribe to the merciful God a son, when it becomes not the Merciful God to beget a son

94 Verily there is none in the heavens and the earth, but shall approach the Merciful God as a servant He encompasses them, and numbers them with number

95 And all shall come to Him on the Judgment Day alone

96 Verily those who believe and do good.—to these will the Merciful God give love

97 Verily We have made it easy in thine own tongue, that by it thou mayest bear glad tidings to the pious and that thou mayest warn the contentious people

98 How many generations We have destroyed before them? Canst thou search out one of them? or canst thou hear a whisper from them?

91 This refers to the Christian conception of Jesus as the only begotten of the Father

98 The utter destruction of the impious people of old is here urged as a lesson to all generations

PRINCIPAL CONTENTS

Believers their reward 90

God has begotten no son 91-5

Ungodly the destroyed in their sins 96

SURAH XX — T II

(*Meccas*)

The name of the Surah is taken from verse 1

THE KORAN ITS AIM

1 T H WE have not revealed the Koran to thee that thou shouldst be unhappy

2 But as a warning for him who fears God —

3 Sent down from Him who created the earth and the lofty heavens

4 The Merciful God sits on His Throne

5 His is what is in the heavens and the earth and what is between them both, and what is beneath the earth

6 If thou raise thy voice,—verily He knows the secret and the more hidden still

7 God! there is no God but He! His are most excellent names.

1 See notes on Surah II 1

THE JUDGMENT DAY

15 Verily the Hour comes I will surely manifest it,

16 That every soul may be rewarded for what it has striven

17 And let not him who believes not therein and who follows his lust, turn thee aside from it lest thou lose

18 The Hour that is the Judgment Hour

SOME DIRECTIONS

180 Put up thou with what they say and celebrate the praise of thy Lord before the sun rise and before its setting and do thou praise Him sometime in the night, and the extremes of the day that thou mayest be well pleased

181 And cast not thine eyes on what We have given to many of them—the splendour of the life of this world—that We might prove them thereby And the provision of thy Lord is better and more enduring

182 Enjoin prayer on thy family and persevere therein We ask not of thee to find provision We will provide for them, and the happy issue shall attend on piety

185 Say thou All await the end wait then ye and ye shall surely know hereafter who are the company in the straight way and who are the rightly guided

186 The end that is the judgment of thy Lord and the have deserted.

PRINCIPAL CONTENTS

Judgment Day, inevitable 15 16 123

Koran, the 1 2

Prayer enjoined 120 124

SURAH XXI—THE PROPHETS

(Mecca)

The Surah has its name from some particulars regarding several of the ancient prophets described herein

THE JUDGMENT DAY

1 Their account draws nigh to the people, yet in carelessness they turn aside !

2 There comes to them no admonition from their Lord but they only hear to make a jest of it

3 Their hearts set on lusts. And those who act wickedly say in private discourse, Is he any more than a man like yourselves ? What ! will ye accede to sorcery knowingly ?

5 And they say It is a medley of dreams nay he has forged it nay, he is a poet

7 We sent none before thee but men to whom We revealed Ourselves

8 We gave them not a body which could dispense with food and they were not to live for ever

10 We created not the heaven and the earth and what is between them for sport

12 It appears that Mohammed's wonderful eloquence had a magical effect upon his audience whence he was sometimes looked upon as a sorcerer.

5 Mohammed's ardent preaching regarding the Judgment of God was taken as an idle dream by the unbelieving Meccans.

15 God must have some purpose in creation

God HIS UNIVERSE

17 If WE pleased to find a pastime, WE had surely found it in Ourselves, if WE did it

18 Nay WE will hurl the truth at falsehood and it shall smite it and lo ! it shall vanish And woe to you for what ye utter !

22 If there were in them both gods beside God, both would surely have been corrupted But glory to God alone, Lord of the Throne, above what they utter!

25 We sent no apostle before thee but We revealed to him that there is no God beside Me, wherefore worship Me.

26 Yet they say The Merciful God has begotten a son. Glory to Him! they are but His honoured servants

27 They cannot precede Him in speech and they do His bidding

35 Never have We given to man a life permanent if thou die then will they live for ever

36 Every soul shall taste of death and We will prove you with evil and with good and to Us ye shall return

42 Them both the heaven and the earth

45 The mission of all the prophets has been to restore the Unity of the Godhead

47 To precede one in speech is considered the height of insolence and in subordination

THE UNITY OF RELIGION

92 Verily this your religion is one religion, and I am your Lord wherefore serve Me

93 But they have made a division in their affairs among themselves all will return to Us

94 Whoso then does good, and is a believer his efforts shall not be disowned, and We will surely write it down for him

105 And now have We prescribed in the Psalms, after the Law, that My servants, the righteous shall inherit the earth

- 92 The unity of religions is most emphatically taught in this
verse 711 113 1
- 93: Sectarianism is discountenanced throughout the Koran

PRINCIPAL CONTENTS.

- God His unity 22 25
- Judgment Day its reality 1
- Prophets, all from men, 7 8 35
- Religion its unity 92
- Sectarianism discountenanced 93
- Truth to prevail, 18
- Ungodly the 3 5

SURAH XXII.—THE PILGRIMAGE

(Medinah)

Certain regulations regarding the Pilgrimage being mentioned in this Surah give it the title it bears.

THE JUDGMENT DAY

1 Ye/people, fear your Lord Verily the shock of the earthquake of the Hour will be a terrible thing

2. On the Day when ye shall see it, every suckling mother shall forget her suckling babe, and every one that is with young shall cast her burden, and thou shalt see men drunken, though not drunk and the punishment of God shall be severe!

17 Verily those who believe, and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who are polytheists,—verily God will decide between them on the Judgment Day Surely God is witness over all things.

2. These are signs of excessive terror in men because of the great Judgment that is to overtake them for what they shall have done

PILGRIMAGE

28 Proclaim to the people a Pilgrimage¹ let them come to thee on foot and on every fleet camel arriving from every distant way

29 That they may be witnesses of its benefits to themselves, and may commemorate the name of God on the appointed days for the brute beasts which He has provided them wherefore eat thereof and feed the needy and the poor

31 But avoid the abomination of idols, and avoid the speaking of falsehood

32 Upright towards God, and not of the polytheists for whoever is polytheistic is like that which falls from heaven and the birds snatch away or the wind wafts it to a distant place

38 This do and whose respects the ordinances of God verily these are from the piety of hearts

85 And to every people WE have appointed rites that they may commemorate the name¹ of God on the brute beasts which He has provided them. And your God is the one God strive then after Him

88 By no means does their meat reach to God, nor yet their blood¹ but your piety¹ alone will reach to Him

28. See Surah II. 192. etc. III. 90 91.

31. Pilgrimage is enjoined but directed of all idolatrous rites.

32. Because he who falls into idolatry slinks from the height of faith into the depth of infidelity has his thoughts distracted by wicked lusts, and he is thus hurried into the most absurd errors

38 Mark this verse

WAR PERMITTED

40 Permission is given to those who fight for that they have been unjustly persecuted (and verily God has power to help them)

41 Who have been turned out of their homes wrongfully, only because they said : Our Lord is God And if God had not repelled some men by others surely monasteries, and churches, and synagogues, and mosques, wherein the name of God is frequently mentioned, would be utterly destroyed And him who helps God will God sure help verily God is powerful mighty

42 Those who if We establish them in the earth will observe prayer, and give alms and bid what is just and forbid what is evil And God is the end of affairs

66 To every people have We appointed certain rites which they observe Wherefore let them not dispute with thee concerning the matter but call them to thy Lord for thou art in the right guidance

67 But if they dispute with thee then say God best knows what ye do

69 God will judge between you on the Judgment Day as to that wherein ye disagree

40 See Surah ii 180, etc

IDOLATRY

72 Ye men, a parable is set forth to you, wherefore hearken to it Verily they whom ye call on beside God cannot create a fly though they were all assembled for it, and if the fly snatch away anything from them they cannot recover the same from it Weak is the petitioner and the petitioned.

73 They esteem not God as is His due surely God is mighty powerful

70 Ye believers, bow down and worship and serve your Lord, and do good that ye may be happy

THE TAOR RELIGION

77 'And strive' for God 'as' His 'due.' He has chosen you and has not put upon you any hindrance in religion, the religion of your father Abraham. He has named you Moslems.

78 'Heretofore and in this' that the apostle may be a witness against you and that ye may be a witness against mankind.

Wherefore be steadfast in prayer and give alms and hold fast by God. He is your master, an excellent master and an excellent help.

PRINCIPAL CONTENTS

Idolatry to be avoided	31 32
Judgment Day its terror,	1 2
Pilgrimage enjoined,	38
Religion true	77 78.
Sacrifice not accepted of God;	88.
Sectarians, God alone to judge between them	17
War permitted	40 41

'SURAH AMI—THE BELIEVERS

(Mecca)

The title is taken from the opening verses of the Surah relating to a description of Believers.

BELIEVERS

- 1 Now are the believers happy
- 2 Who humble themselves in prayer
- 3 And who eschew vain words,

- 4 And are doers of charity
 5 And who preserve their modesty
 8 And who tend well their trusts and their cove-
 nants,
 9 And in their prayers are steadfast
 10 These are the heirs,
 11 Who will inherit Paradise, and continue there-
 in for ever

THE UNITY OF RELIGION

- 54 This your religion is one religion, and I am
 your Lord wherefore fear ME
 55 But they have divided the affairs among them-
 selves and become sectaries every party rejoice in what
 they have
 56 Wherefore do thou leave them for a time, in
 their ignorance
 58 See Surah vi. 160

THE GODLY AND THE UNGODLY

- 57 What! do they think that what We hasten
 to them of wealth and children,
 58 We hasten to them for their good? Nay they
 do not understand
 59 Verily those who stand in awe, for fear of
 their Lord
 60 And who believe in the signs of their Lord
 61 And who join not anything with their Lord
 62 And who give what they give their hearts
 thrilling with fear for that to their Lord they shall
 return

63 These hasten after good, and are the first to attain it

64 And We oblige not a soul but according to its ability and with Us is a Book which speaks the truth and they shall not be wronged

72. But most of them do hate the truth

78 And if the truth had followed their desires verily the heavens and the earth and what is therein would have been corrupted

POLYTHEISM

93 God has not begotten a son, neither is there a God with Him or every God had surely gone off with what he had created, and some would have surely raised themselves above the others. Glory to God above what they say!

94 Knower of the secret and the manifest - far be He above what they join with Him!

GOOD FOR EVIL

98 Turn aside evil with what is best. We best know what they say

118 And say thou Lord pardon, and have mercy for thou art the best of the merciful

98 See Surah xli. 31 33.

PRINCIPAL CONTENTS

Believers, this condrot. 1-5 § 9 59-63

Forgiveness inculcated. 99

Polytheism 99

Religion, the Unity of. 54

SURAH XXIV—LIGHT

(Medinah)

The title of this Surah is taken from an allegorical comparison made between light and God universe 35

WHOREDOM ITS PUNISHMENT

2 The adulterer and the adulteress, scourge each of them with an hundred stripes and let not compassion towards them keep you from the judgment of God while ye believe in God and the Hereafter and let a party of the believers witness their punishment

1. See also Surah iv 19 20

FALSE CHARGE AGAINST WOMEN

4 And those who accuse chaste women and then bring not four witnesses, scourge them with eighty stripes, and receive not their testimony for ever and these it is who are the wicked

18 Verily those who love that calumnies should go forth against those who believe—for these is a painful punishment

19 In this world and the Hereafter surely God knows, and ye do not know

FORGIVENESS INVOLOATED

22 And let not those who are fortunate among you and able, swear that they will not give to their kindred, and the poor and those who have fled in the way of God rather let them pardon and pass over Don't ye desire that God should pardon you? Surely God is forgiving compassionate

SLANDERS OF WOMEN

23 Verily they who accuse chaste women careless but believing are cursed in this world and the Hereafter and for them is a terrible punishment

24 The Day their tongues shall bear witness against them and their hands, and their feet also, of what they did,

25 On that day shall God give them their just due, and they shall know that God is the plain truth

PRIVACY OF HOUSES

27 O ye believers, enter not into houses, except your own houses, until ye have asked leave, and saluted the family thereof this is better for you that ye may remember

28 And if ye find no one therein yet enter not them until leave is given you and if it is said to you, Go ye back, do ye go back this is more decent for you. And God knows what ye do

29 It is no crime in you, that ye enter houses not inhabited, wherein is provision for you and God knows what ye do openly and what ye hide.

30 To enter suddenly or abruptly into any man's house or apartment, is reckoned a great incivility among the Moslems

31 Houses not inhabited that is which are not the private habitation of a family such as publicans shops, sheds etc.

MODESTY OF THE SEXES

32 Speak to the men who believe, that they cast down their looks, and preserve their modesty - that is more pure for them verily God is informed of what they do

31 And speak to the women who believe, that they cast down their looks, and preserve their modesty, and that they display not their ornaments, except what appears thereof, and that they throw their kerchiefs over their bosoms and not make a display of their ornaments, unless to their husbands, or their fathers, or their husbands fathers, or their sons, or their husbands sons, or their brothers or their brothers sons, or their sisters sons, or their women, or what their right hands have possessed, or to such men as attend them and have no desire, or to children who mark not the nakedness of women. And let them not beat with their feet that their hidden ornaments might be known. And be ye all turned to God, Ye believers that ye may be happy

MARRIAGE, AND EMANCIPATION OF SLAVES

32. Marry those who are single among you, and the pious among your servants and your maid-servants if they are poor God will enrich them of His grace surely God is all-embracing knowing

33 And let those who cannot find a match keep chaste, until God enriches them of His grace.

And of those whom your right hands have possessed and who desire a deed write for them, if ye know any good in them and give them of the wealth of God which He has given you.

And compel not your maid servants to prostitute themselves while they are willing to lively chaste seeking the casual pleasure of this world, and whose compels them verily God will be forgiving . compassionate, to them after their compulsion.

82. Single, that is, those who are unmarried of either sex whether they have been married before or not

83. Those whom, etc. That is the slaves.

Deed that is 'one allowing them to redeem themselves on paying a certain sum,

If ye know good, etc. That is, if ye have found them faithful, and have reason to believe they will perform their engagement

And give them, etc. Either by bestowing something on them of your own substance in order to enable them to redeem themselves or by abating them a part of their ransom. Some suppose these words are directed not to the master only but to all Moslems in general recommending it to them to assist those who are willing to redeem themselves from slavery on making the promised payment.

And compel not etc. In pre-Islamic Arabia female slaves were compelled to prostitute themselves the price of prostitution being appropriated by the owners.

GOD AND LIGHT

85. God is the light of the heavens and the earth His light is as a niche in which is a lamp—the lamp is in glass, the glass is, as it were a shining star It is lit from a blessed tree, an olive neither of the east nor of the west its oil would well nigh give light though no fire touched it. Light upon light. God guides to His light whom He pleases.

85. The commentators explain this allegory and every particular of it with great subtlety interpreting the light here described to be the light revealed in the revelation of the prophets, or God's enlightening grace in the heart of man and in a variety of ways.

THE UNBELIEF

39. And those who disbelieve their works are as the vapour in a plain which the thirsty thinks to be water, until when he comes to it he finds it to be nothing, but he finds God with him and He fully pays him his account surely God is swift to take account

40. Or, as the darkness in a deep sea covered by waves upon waves, above which are clouds darkness

one above the other when he stretched forth his hand he cannot nearly see it ! And whom God gives no light no light at all has he !

80 Vapour in a plain The original word, *zarab*, signifies that false appearance which, in the eastern countries, is often seen in sandy plains about noon resembling a large lake of water in motion and is occasioned by the reverberation of the sunbeams. It sometimes tempts thirsty travellers out of their way but deceives them when they come near either going forward (for it always appears at the same distance) or quite vanishing.

He finds God *eto*. That is wherever he is he cannot escape the eye of God.

GOD HIS POWER

41 Hast thou not seen that all in the heavens and the earth praise God and the birds also as they spread their wings ? Each one knows his prayer and his praise surely God knows what they do

42 God is the kingdom of the heavens and the earth, and to Him will they return.

58 Say thou, Obey God and obey the apostle but if ye turn back upon him is his duty and upon you is your duty and if ye obey him ye will be guided but the apostle is only to preach publicly

THE BELIEVERS

54 God promises to such of you as believe and do good that He will make them to inherit the earth as He made those to inherit who were before them and that He will establish for them their religion well pleasing for them and will change for them after their fear security They will serve Me and not join any thing with Me, and whoso disbelieve after this, are surely wicked.

55 Be steadfast in prayer and give alms and obey the apostle, that ye may have mercy

56 'Think not that those who disbelieve will conquer in the earth.'

54 After their fear their present state of persecution at the hands of the Arabs

RULES OF PRIVACY

57 'Ye believers, let those whom your right hands have possessed, and those of you who have not come of age, ask leave of you three times a day—before the morning prayer and when ye lay aside your garments at mid-day and after the evening prayer—three times of privacy for you. It is no crime in you or in them after these to go your rounds of visit to one another

58 'And when your children come of age, let them ask leave in the same way as those who were before them asked it

59 'As to such women who are past child bearing and have no hope of marriage, it is no crime in them if they lay aside their garments, not showing their ornaments but if they abstain, it is better for them, and God is the bearing knowing

57 Ask leave of you Because there are certain times when it is not convenient even for a domestic, or a child, to come in to one without notice

'Before the morning prayer' which is the time of people's rising from their beds and dressing themselves for the day

At mid-day That is when ye take off your outer garments to sleep at noon; which is a common custom in the east, and all ways countries

'After the evening prayer' That is when ye undress yourselves to prepare for bed The commentators add a fourth time when permission to enter must be asked, namely at night but this follows of course

SOME SUPERSTITIONS CONDEMNED

60 It is no crime in the blind, or in the lame, or in the sick, or in yourselves, that ye eat in your houses, or in the houses of your fathers, or the houses of your mothers or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncles on the mother's side, or the houses of your aunts on the mother's side, or the keys whereof ye possess, or of your friend It is no crime in you whether ye eat together or apart

61 And when ye enter any houses, salute one another as from God with a welcome and blessed greeting

64 Is not what is in the heavens and the earth God's? He knows what ye are about, and the day they shall return to Him He will tell them what they have done surely God knows all things

66. Your houses. That is, where your wives or families are or in the houses of your sons, which may looked on as your own

This passage was intended to remove some scruples or superstitions of the Arabs in Mohammed's time some of whom thought their eating with maimed or sick people defiled them others imagined they ought not to eat in the house of another, though ever so nearly related them or though they were entrusted with the key and care of the house in the master's absence and might therefore conclude it would be no offence and others declined eating with their friends though invited lest they should be a burden The whole passage seems to be no more than a declaration that the thing scrupled were perfectly innocent

Eat together or apart Certain tribes thought it unlawful for a man to eat alone and some never ate but in company with some guests so there were others who refused to eat with any out of a superstitious caution lest they should be defiled or out of a boresome greediness.

PRINCIPAL CONTENTS

Believers, 54	
Forgiveness inculcated 53	
God His power 41 45 a comparison with light 75	
Holiness, privacy of 57-9 some rules, 57 9	
Marriage recommended 82	
Modesty enjoined upon men and women 80	
Slaves a provision for their emancipation 83	
Slave-girls not to be compelled to prostitute themselves 82	
Separations some condemned 80.	
Ungodly their work 80 40	
Whoredom its punishment 2	
Women false charges against them 1 18 19 slanderers against them 23-5	

SURAH XXV—THE DISTINCTION

(Meccah)

The Surah takes its name from the word which occurs in the first verse

THE KORAN

1 Blessed is He who has revealed the Distinction to His servant that to all creatures he may be a warner

THE APOSTLE

8 And they say, What an apostle is this? He eats food and walks in the streets; unless an angel is sent to him to be a preacher with him

9 Or a treasure is thrown down to him, or he have a garden whereof he may eat And the ungodly say Ye follow only a man enchanted

10 See what they liken thee to, but they err and cannot find a way

22 We have not sent before thee any apostles but they ate food and walked through the streets. And We make some of you a trial to others

23 And those who hope not to meet Us say Unless an angel is sent down to us, or we see our Lord—These behave themselves proudly; and transgress most perversely

24 On the Day they shall see angels there will be no glad tidings for the wicked, and they shall say Away away with thee

25 And We will go on to the works which they have done

27 The Day when the heaven with its clouds shall be cleft asunder and the angels shall be sent down descending

28 The Kingdom on that day shall of right be of the Merciful God and the day shall be terrible to the ungodly

8. The Meccans were acquainted with Mohammed and with his circumstances and way of life, too well to change their old familiarity into the obedience due to an apostle of God for a prophet is not honoured in his own country

9 After he may say add, we will not believe

10 Cannot find a way that is they do not find a better reason to reject thee

21 Ate food etc Being subject to the same wants and in limitations of nature and obliged to submit to the same low means of supporting himself and his family with ourselves.

23 Those who hope not etc. That is, those who do not believe in the hereafter when they shall be called to God to render their accounts of what they did in the life of this world. It refers to the unbelievers.

They behave themselves, etc. Because they have no thought of any responsibility to God for their doings here.

81 The Day it refers to the Judgment Day

They shall say etc. They shall wish the angels had not appeared at all

82 And We will go on etc. God will demand from them an account of their actions

THE KORAN ITS REVELATION GRADUAL

84 And those who disbelieve say Unless the Koran is revealed to him all at once, But it is so, that We might establish thy heart thereby and We have dictated to thee gradually in parcels.

43 And when they see thee, they only receive thee with scoffing—Is this he whom God has sent as an apostle?

44 But in the end they shall know when they shall see the punishment who has erred from the way

45 Hast thou seen him who takes his lust for his God? Canst thou be a guardian over him?

46 Dost thou imagine that most of them do hear or take wisdom? These are only as brute beasts' nay they err more from the way

84 Unless the Koran etc. The Koran is composed of the inspired utterances of Mohammed which extended for about 23 years of the prophet's ministry. It was not given in a book form all at once. Hence the objection on the part of the unbelievers of Mecca.

That We might establish etc. The inspired utterances were made during the troubled days of Mohammed's greatest crisis, as occasion required or to meet the pressing exigencies of the day or related to the circumstances and requirements of a primitive and archaic society. Hence the Islamic doctors have held that there is no eternal law as regards human actions, and that the Divine ordinances which regulate the conduct of men are results of growth and development and that the whole world is in a process of evolution

45 Takes his lust etc Who follows his lust as man ought to follow God alone.

A guardian that is thou can not control his desires

GOD HIS POWER

47 Hast thou not seen how thy Lord lengthens out the shadow? If He pleased He could have kept it the same.—But We made the sun its cause

48: Then We draw it in to Us drawing easily

49 He it is who has ordained the night as a garment, and sleep for rest and has ordained the day for waking up

50, He it is who sends the winds as the fore runner of His mercy and has sent down from heaven pure water,

51 That We may revive thereby a dead land and give to drink thereof to what We have created numerous cattle and men

52 And We spent it between them that they may consider, but most men refuse only out of ingratitude

54 Wherefore do not thou obey the ungodly but strive with them by it with a great strength

55 And He it is who has let loose the two seas this fresh sweet and that salt, bitter and has put between them a barrier and a bound they cannot pass.

60 And put thou thy trust in Him that lives and dies not and celebrate His praise.

61 When it is said to them, Worship the merciful God they say And who is the merciful God that we should worship at thy bidding? And it increases their hatred

62 Blessed is He who has placed in the heavens signs, and placed therein a lamp, and the moon which shines

63 Lengthens out the shadow that I see sunrise

64 Signs that he of the Zodiac

THE SERVANTS OF THE MERCIFUL GOD

65 The servants of the merciful God are those who walk humbly in the earth and when the ignorant speak to them, they say Peace

66 And who pass the night adoring their Lord, and standing up

67 And who say Our Lord keep away from us the torment of Hell, for the torment thereof is lasting it is indeed an ill abode and a resting place

68 And who when they spend are neither lavish nor niggard, but keep the mean

69 And who call not other gods with God nor kill a being which God has forbidden unless by right, and who commit not adultery for whom does this shall meet the reward of his wickedness

70 Doubled to him will be the torment on the Judgment Day and he will continue therein in disgrace

71 I except him who repents and believes and does good works—these for them will God change their evils into good for God is forgiving compassionate—

72 And whoso turns and does good verily he turns to God repentant

73 And they who bear not false witness, and when they pass by a vain discourse pass it by with dignity,

73 And who when they are reminded by the signs of their Lord fall not down deaf and blind thereat

74 And who say Our Lord give us in our wives and offspring the joy of our eyes, and make us patterns to the pious

75 These will be rewarded with high places, for that they steadfastly persevered and they shall meet therein with greeting and salutation

76 For ever shall they continue therein excellent Home and abode

81 The ignorant who has no proper conception of their duty to God or to men

Peace It expresses the perfectly harmless way it is the duty of every man to adopt with regard to those who are not in his way to achieve social or spiritual advantages

85 Standing up, to pray

87 See Surah xvii 31

88 Unless by right See Surah v 35

Adultery It includes fornication as well

The reward etc. See Surah xxiv 2

70 Who repents, of his evil action See Surah iv 21 22

71 The truly penitent turns from his evil ways and ever afterwards does good

72 With dignity worthy of their character as the servants of God

73 Fall not down etc That is whose hearts are open to hear truths about God whose lusts have not cast a veil over their hearing, and their sight.

74 The earnest longing of the faithful servants of God is to see their wives and children striving in the way of piety with themselves.

PRINCIPAL CONTENTS

God His power 47-52 55 His true servants, 64 76

Judgment Day, the a terrible reality 28.

Koran the, 1 its revelation gradual 84

Miracles demanded 8-10 22 23

SURAH XXVI—THE POETS

(Meccah)

A mention of the Poets in verse 214 gives the Surah the title it bears

THE PROPHECY HIS DISBOWELLING

1 T & M These are the verses of the plain Book

2 Haply thou dost worry the life 'out of thyself for that they believe not

3 If We please We can send to them from heaven a sign to which their necks will humbly submit

4 But there comes to them no admonition from the merciful God but they turn aside from it,

5 And call it a lie!—but a message shall come to them which they shall not laugh to scorn

6 Do they not see the earth—how We grow therein all noble kinds of vegetables?

7 Verily herein is a sign but most of them will not believe!

205 Even if We suffer them to enjoy for some years,

206 And there come upon them what they are told

207 What will their enjoyments avail them?

214 And warn thy relatives of nearer kin

215 And lower thy wing to the believers who follow thee

216 And if they do not obey thee, say thou I am clear of what ye do

217 : And trust in the mighty the compassionate God

218 Who sees thee when thou dost stand up

219 And thy behaviour among those who worship

220 Verily He is the hearing the knowing

|| A message the Judgment Day which is a stern reality and which they can ill afford to ignore.

206 What they are told namely the punishment due to their actions.

215 Lower thy wing that is, behave themselves with meekness.

218. Stand up : to pray

THE DEVILS AND THEIR ASSOCIATES

221 Shall I tell you upon whom the devils descend?

222. They descend upon every lying wicked person

223 They impart what they have heard but most of them are liars

224 Only the liars and wicked people are under the influence of the devils. See also notes on Surah II 18

225 The character of the wicked people is here strongly put forth

The chief characteristics of the Arab poets described here and in the two succeeding verses are 1 Extravagant language 2. Vain imagings and 3 Lies

POETS GOOD AND BAD AMONG THEM

224 The poets do those follow who err

225 Dost thou not see how they wander distraught in every valley

226 And that they say what they do not?

227 Except those who believe and do good and remember God most

228 And who defend themselves after that 'they have been wronged' And those who wrong will be and by know what a change will come over them!

225 They wander distraught etc Their compositions being as wild as the actions of a distracted man for most of the ancient Arab poetry was full of vain imaginations as fabulous stories and descriptions love verses flattery extravagant praises of their patrons and as excessive reproaches of their enemies incitement to vicious actions vainglorious tauntings and the like

227 That is, such poets as believe in God, whose works far from the profaneness of the former run chiefly on God and contain exhortations to obedience and other religious and moral virtues without any satirical invectives, unless as accepted in the following verse.

228. Defend themselves That is, unless against 'such as have given just provocations by having first attacked them with invectives.

PRINCIPAL CONTENTS.

Devils and their associates 231-3
Poets, good and bad among them 234-8
Judgment a stern reality 8

SURAH XXVII—THE ANT

(*Al-Asr*)

This Surah takes its name from the word which occurs in verse 1

THE KORAN

1 T 8 These are the verses of the Koran and the plain Book

2. A guide and glad tidings to the believers, who are steadfast in prayer and give alms, and of the Hereafter they are sure

THE URGODIA

8 Verily those who believe not in the Hereafter
We have made fair-seeming to them their works, and
they are bewildered

41: These are they for whom is an evil punishment
and in the Hereafter they shall—yea, they shall—lose
terribly

God (His Power

60 Say thou, Praise to God and peace upon His
servants whom He has chosen ' Is God good or what
they join with Him ?

61 'Is' not He who made the heavens and the
earth, and sent down to you rain from heaven wherebt
We grow luxuriant groves ? It is not in your power !
to make the trees spring up What ! A God with God '
Nay these are a people who transgress

62 Is not He who has set the earth firm and
made the rivers flow in its midst and put a barrier
between the two seas ? What ! A God with God ?
Nay most of them do not know

63 Is not He who answers the oppressed when
they cry to Him and takes off their ills, and has made
you to inherit the earth ? What ! A God with God '
How few consider !

64 Is not He who guides you in the darkness of
the land and the sea, and who sends the winds as the
forerunners of His mercy ? What ! A God with God '
Far be God above what they join with Him !

65 Is not He who created at first and then
restores it, and who gives you food from heaven and

earth? What! A God with God? Say thou, Bring your proofs, if ye are of those who speak the truth.

66 Say thou None in the heavens and the earth knows the secret beside God

67 And they know not when they shall be raised.

68 To inherit: That is, to take the place of the older generations long gone by

THE KORAN

78 Verily this Koran declares to the children of Israel most of that wherein they disagree

79 And it is certainly a guide, and mercy to the believers

95 And say thou, Praise to God! He will show you His signs, and ye shall know them and thy Lord is not regardless of what ye do,

PRINCIPAL CONTENTS

Belle èra, 2

God His power 31-5 His knowledge 66,

Koran the 1 78 79

Unrodly the 8, 4

SURAH XXVIII—THE STORY

(Mecca.)

This Surah takes its title from verse 25, where Moses is said to have related the story of his adventures to Shoaib.

God His Power 2

56 Verily thou canst not guide whom thou wilt, but God guides, whom He will, and He best knows the rightly guided

70 And He is God there is no God but He ! His is praise in this world and the Hereafter and His is the command, and to Him they shall be gathered !

71 Say thou What think ye ? If God should cover you with one long night until the Judgment Day what God beside God would bring you light ? Will ye not yet consider ?

72 What think ye ? If God should make it one long day for you until the Judgment Day what God beside God would bring you night that ye might rest therein ? Don't ye see ?

73 And of His mercy is that He made for you the night and the day that ye may rest therein and that ye may seek of His abundance and that ye may give thanks ; ,

74 Seek of His abundance namely by commerce

THE FUTURE ABODE

83 That is the Home of the Hereafter We make it for those who seek not to exalt themselves in the earth or to do wrong and the happy issue is for the pious

88 And call not with God any other God There is no God but He all things shall perish except His Face. His is the command and to Him shall ye return

PRINCIPAL CONTENTS

God, His power 50, 70-73 His mercy 73
Hereafter the 27

SURAH XXIX—THE SPIDER

(Mecca)

A transient mention of this insect in sur. 40 gives it the same importance.

LIKE A SEVERE TRIAL

1 A L M Do men imagine that they will be left alone to say We believe, and not be proved?

3 Do they who work evil think that they shall escape Us? How ill they judge!

7 We have enjoined upon men to be good to their parents but if they strive with thee to join with Mr that of which thou hast no knowledge then obey them not to Mr will ye return and then will I tell you what ye have done.

8 And those who believe and do good, We will surely introduce them among the upright.

1 The life of the believer according to Islam is a severe trial; no mere work is considered more essential than mere lip-service.

7 Strive with them, i. e. Use their influence with thee.

That of which etc. Namely to associate with God things against thine own conscience.

THE POLYTHEISTS

40 : The likeness of those who take patrons beside God is as the likeness of the spider which makes herself a house but surely the frailest of all houses is the house of the spider. Did they but know!

40 The ground upon which those who take to themselves lords beside God is as weak as the web of the spider in protecting itself against the least trouble.

PRAYER ITS EFFECT

44 Recite what has been revealed to thee of the Book, and be steadfast in prayer : verily prayer keeps a man from filthy actions and evil and the remembrance of God is a great thing and God knows what ye do

45 The natural effect of prayer on the life of man is thus summed up : verily prayer keeps a man from filth action and evil :

MILD EXHORTATION IN PREACHING

46 Dispute not with the people of the Book unless in the best way except those who wrong you and say ye, We believe in what has been revealed to us and what has been revealed to you and our God and your God is one God and after Him we strive.

MIRACLES DEMANDED

49 They say Unless a sign is sent down to him from his Lord Say thou, Signs are in the power of God alone, and I am only a plain warner

50 Is it not enough for them that We have sent down to thee the Book to be read to them ? Verily herein is mercy and a reminder to people who believe

PRINCIPLES TO BE HELD UNSHAKEN

56 My servants who believe, Verily My earth is vast ME, therefore, ye serve ME

57 Every soul shall taste of death then to Us ye shall return

60 And those who strive after Us, We will guide them in OUR ways, and verily God is with the doers of good

50 My earth is vast: that is if ye find one place too bad for you to practise your religion take refuge in a place where thou mayest practise your religion freely

PRINCIPAL CONTENTS

Emigration recommended 50
 Miracles demanded 49 50.
 Polytheists their likeness, 40
 Prayer its effect on life 46
 Preaching by mild exhortation 45
 Religion, a most serious thing 1

SURAH XXX—THE GREEKS

(Mecc.)

The Surah takes its name from the first verse where the defeat of the Greeks is mentioned. The burden of the Surah is that truth will at last prevail

THE GREEKS AND PERSIANS

1 A L M The Greeks have been defeated

2. In a near land but after their defeat they shall defeat

3 In a few years God's is the command in the past and the future. And on that day shall the faithful rejoice

4 In the help of God He helps whom He will and He is the mighty the compassionate

5 This is the promise of God surely God will not fail in His promise but most people do not know

6 They know the outside of the life of this world, and of the Hereafter they are unmindful !

1 A L. M See note to Surah II 1

The Greeks. In Arabic ar Rum by which the later Greeks or subjects of the Constantinopolitan Empire are here meant.

Have been defeated etc By the Persians

This refers to the wonderful success of Khusrav Parviz, Kossr of Persia, who carried on a terrible war against the Greek Empire to revenge the death of Maurice his father-in-law slain by Phocas which continued in an uninterrupted course for two-and twenty years, until in A C 615 about the seventh year of Mohammed's mission they made themselves masters of Palestine and took Jerusalem

The news of this victory of the Persians over the Greeks was turned by the Meccans as against Mohammed, who even so early entertained such high hopes regarding the success of his mission They tauntingly pointed out that Mohammed's mission could have no chance for as the fire-worshipping Persians had gained the victory over the Christians who held much the same views as Mohammed, so the Arab polytheism will always have the better of Islam

2 A near land namely Palestine.

3 In a few years This came true in A C. 625 when the Persians were defeated by Heraclius

4 The outside etc. The outward appearance of the present life.

God His Signs

19 And of His signs is that He has created you of dust and lo! ye are men spread abroad.

20 And of His signs is, that He has created for you out of yourselves, wives, that ye have comfort among yourselves, and love and compassion between you. Verily herein are signs to people who reflect

21 And of His signs is the creation of the heavens and the earth and the variety of your languages and colour Verily herein are signs to the worlds

27 He sets forth to you an instance from yourselves. Have ye among those whom your right hands

have possessed a partner in what We have provided you, so that ye share alike ' Fear ye them as ye fear one another ?

38 Nay but those who do wrong follow their own lusts in their ignorance

39. The principle of marriage is here distinctly laid down. It is to have comfort among yourselves, and love and compassion between you.

THE STANDARD RELIGION

39 Set thy face steadfast in religion as one upright; the constitution of God whereon He has constituted men —there is no change in the creation of God. That is the standard religion, but most people do not know

80 And be ye turned to Him and fear Him, and be steadfast in prayer and be not of the polytheists.

81. Of those who have divided their religion and become sectaries, every party rejoice in what they have

39 Steadfast in religion i.e. follow not your own lusts. See verse 28, above.

One upright. See note on Surah ii. 120

The constitution of God etc. That is the immutable law or rule to which man is naturally disposed to conform, and which every one would embrace as most fit for a rational creature. If it were not for the prejudices of education.

According to Islam, religion is a straight, natural law for men to follow wherein is no perplexity or ambiguity. Mohammed himself taught that all the children of men would follow the same straight way were it not for the corrupting influences of their guardians, who consciously or unconsciously set an unnatural example, by their way of life for their little flocks to follow. In fine, religion was to Mohammed the natural bent of a free, unbiassed mind. See Surah ii. 200

There is no change etc. All are made equally capable of receiving truths and reducing them to practice

The Standard Religion is here defined as the constitution of God wherein He has constituted men

But most people do not know See Surah vi 118

30. See Surah xviii 3 & 4

31 Regarding sectarianism see Surah i 100

PERSEVERANCE ENJOINED

35 When WL cause men to taste mercy they rejoice therein but if evil befall them for what their hands have sent before them they despair'

40 Disorder has appeared by land and by sea for what men's hands have acquired, that it might make them taste something of what they have done that haply they might turn back

60 But do thou steadfastly persevere verily the promise of God is true and let not those unsettle thee who are not sure

10. See also Surah ii 180-82

60 The promise of God, namely regarding the success of the truth See verses 3 and 4 above.

Who are not sure that is, who are not persuaded of the success of truth at this stage of Mohammed's mission

PRINCIPAL CONTENTS

Disorder the result of evil-doing 40.

God, His signs 18-21

Religion, the standard 29-31

SURAH XXXI—LOKMAN

(Mecca)

The Surah has its name from the celebrated fabulist and philosopher (sometimes identified with the *Æsop* of the Greeks) mentioned in verse 11

GOD HIS POWER

26 If whatever trees are in the earth were pens, and the sea should He swell into seven seas, the words of God would not be exhausted Verily God is mighty wise

27 Your creation and your quickening is but as that of one being Verily God hears, sees.

28. This is as against the Jewish belief that all knowledge was contained in their Law

THE JUDGMENT DAY

32 Ye people fear your Lord and dread the day when a father shall not atone for his son nor shall a son atone for his father at all

33 Verily the promise of God is true let not then the life of this world deceive you, neither let the deceiver deceive you concerning God

34 No being knows what it shall earn on the morrow neither knows a being in what land it shall die. Verily God is knowing informed

35 The day ; the Day of Judgment

PRINCIPAL CONTENTS

God, His power 26 27

Judgment Day the, 32

SURAH XXXII — ADORATION

(Mecca.)

The title is taken from verse 15 where the word casually occurs.

THE BELIEVERS

15 They only believe in OUR signs, who when warned thereby fall down worshipping and celebrate the praise of their Lord, and are not big with pride

16 They rise from their beds, calling on their Lord with fear and desire and of what WE have given them do spend

18. They rise, etc. Literally their sides are raised

THEIR REWARD

17 No being knows what is reserved for them of the joy of the eyes, as a reward for what they have done.

17 Being literally soul

The joy of the eyes that is, complete satisfaction

Mohammed is also reported to have said God has prepared for His righteous servants what eye has not seen nor the ear heard nor has it entered into the heart of man to conceive.

THE JUDGMENT DAY

28 They say When is this decision to come, if ye are true?

29 Say thou, On the day of decision, the faith of those who disbelieved shall not avail them nor shall they be respited:

30 Therefore avoid them and wait thou verily they also do wait

PRINCIPAL CONTENTS

Believers, the, 15 16 their reward 17

Judgment Day the 28 29

SURAH XXXIII — THE CONFEDERATES.

(Medinah)

Part of this Surah treats of the combined attack upon the Moslems at Medinah of several Jewish tribes and of the inhabitants of Moeen, Nejd, and Tehamah at the instigation of the Jews of the tribe of Nasir hence the title of this Surah

DIVORCE AND ADOPTION

1 O Prophet, fear thou God and obey not the unbelievers and the hypocrites verily God is knowing wise

2 But follow what is revealed to thee from thy Lord verily God is informed of what ye do

3 And trust in God surely God suffices for a guardian

4 God has not given a man two hearts within him neither has He made your wives whom ye divorce to be as your mothers nor has He made your adopted sons as your sons These are your words in your mouths.

5 Call them after their fathers ; this is more just with God. And if ye know not their fathers, then are they your brothers in religion and your companions ; and it is no crime in you that ye err in this, but what your hearts purposely design Surely God is forgiving, compassionate

6 Those who are related by blood are nearer the one to the other in the Book of God, than the believers and the refugees, unless ye show kindness to your friends. That is written in the Book

4 Whom ye divorce etc. This refers to the ancient custom of the Arabs, that of divorcing their wives on a sudden provocation of saying to the woman Thy back be to me as the back of my mother after which word pronounced he abstained from her bed and regarded her in all respects as his mother and she became related to all his kindred in the same degree as if she had been really so.

Your adopted sons etc. This was another custom of the ancient Arabs that of holding their adopted sons to be as nearly related to them as their natural sons, so that the same impediments of marriage arose from that supposed relation in the prohibited degrees as it would have done in the case of a genuine son.

5 Adoption is thus out of the question in Islam.

6 See Surah iv 11.

MOHAMMED'S OFFER TO HIS WIVES

28 O Prophet, say to thy wives, If ye desire the life of this world and its adornment come I will make a provision for you and I will dismiss you with an honourable dismissal.

29 But if ye desire God and His apostle, and the Home of the Hereafter then truly has God prepared for those of you who do good a great reward.

30 After the promulgation of Surah iv 3 the Moslems were given the alternative of either separating themselves from their wives whose number exceeded that of the law or retaining them all. In this and the succeeding verses the wives of Mohammed are offered separation.

THE BELIEVERS

35 Verily the Moslems, men and women and the believers, men and women and the devout, men and women, and the true, men and women and the persevering men and women and the humble, men and women, and the charitable men and women and the fasting men and women and those who preserve their modesty of men and women and who remember God frequently of men and women for them has God prepared pardon and a great reward.

69 O Prophet, speak to thy wives and to thy daughters, and to the wives of the faithful that they let their wrappers fall low That is more proper that they might be known and not affronted

70 Ye believers, fear God and speak words well meant

71 That He may bless your works for you and pardon you your sins And whoso obeys God and His apostle, is surely blessed with a great bliss.

59 In this verse the out-door dress of Moslem women is fixed

EARTH A RESPONSIBILITY

72. Verily We proposed faith to the heavens and the earth and the mountains but they refused the burden and shrank from it but man undertook it but verily he is unjust and foolish

73 That God may punish of the hypocrites and polysheists, both men and women and that God may turn to the faithful men and women surely God is forgiving compassionate

72 By faith, here understood entire obedience to the law of God which is represented to be of so high concern (no less than the future destiny of man depending on the observance or neglect thereof) and so difficult in the performance, that if God should propose the same on the conditions annexed to the vaster parts of the creation and they had understanding to comprehend the offer they would decline it, and not dare to take on them a duty the failing wherein must be attended with so terrible a consequence and yet man is said to have undertaken it notwithstanding his weakness and the infirmities of his nature Some take the passage literally throughout.

PRINCIPAL CONTENTS

Adoption not as natural 4 5

Believers the 30

Divorce a special form (11 4)
 Faith a responsibility (9 78)
 Women their out dress dress up

SURAH XXXIV SABA

(Mecca)

This Surah is named after the people of Saba in Arabia Felix (three days' journey from Mecca) mentioned in verse 14

GOD HIS POWER

1 Praise to God. He is the Heavenly and the earth and His is praise in the Hereafter; and He is the wise, the informed!

2 He knows what enters into the earth, and what issues out of it and what comes down from heaven and what goes up to it: and He is the compassionate, the forgiving!

THE JUDGMENT DAY

3 And those who disbelieve say: The Hour will not come upon us; say thou, Nay, by my Lord! it will surely come to you: knowest thou the secret? not the weight of a mite in the heavens and the earth is hidden from Him nor a thing small or great, but is in the plain Book.

4 That He may reward those who believe and do good: for them is pardon, and a mighty provision.

5 Say thou, Ye shall not be asked as to what lies against us, nor shall we be asked as to what ye have done.

25 Say thou Our Lord will gather us together
then will He judge between us with truth, surely
He is the judge, the knowing

35 Say thou Verily my Lord provides liberally
for whom He pleases, and is also sparing but most
men do not know

8 The Hour that is, of the Judgment

PRINCIPAL CONTENTS

God His power 1 2

Judgment Day the, 3, 4 24 35

LXXV — THE CREATOR

(Meccu.)

The word from which this Surah takes its name occurs in verse
1 Some call it The Angels

GOD HIS GREATNESS

11 Whoso desires greatness, surely God's is
all greatness to Him rises the good word and the
good work does He exalt But those who devise evils,
for them is a severe torment and their devices surely
these are vain

16 Ye people Ye are but as beggars before God
and God, He is rich praiseworthy

17 If He please, He can take you away and bring
forth a new creation

18 And neither is this difficult with God

11 The plain meaning is, In God's hand is all greatness let
those who seek it seek from Him by good words and actions which
He is sure to reward.

The good word Such as calling men to God and to the performance of their duties towards each other See Surah iv 114 also xli 83

THE RESPONSIBILITY OF MAN

10 And no burdened soul shall bear the burden of another and if one burdened cries for its burden it shall not be helped even by a relative. Whoso purifies himself, surely purifies himself for his own soul and to God shall all be gathered

20 And WE have given the Book an heritage to those of OUR servants whom WE have chosen of them is he who wrongs himself and of them who keep to the mean and of them is he who excels in good works by the permission of God That is the great blessing

37 He it is who has made you vicegerent on earth whoso then disbelieves, upon him is His unbelief

39 Verily God holds the heavens and the earth or they would pass away and if they passed away none could hold them back but He surely He is mild, gracious

41 O their wickedness on earth, and their devices! But the devices of evil will only encompass the people thereof

19 Burdened soul that is, with sin-

Purifies himself that is, by good thoughts and mental habits

20 Who wrongs himself that is, by committing sins which make him liable to punishment

Who keeps the mean that is who means well and performs his duty for the most part, but not perfectly

PRINCIPAL CONTENTS.

God His greatness 11, 15 17

Man his responsibility 10

Wickedness encompasses the door thereof 41

SURAH XXVI—Y 8

(Mecca.)

The initial marks at the beginning of the Surah give it the title it bears

THE UNGODLY

29 O the misery of men No apostle comes to them but they laugh him to scorn

30 Do not they see how many generations We have destroyed before them ?

31 Then return not to them

32. But all together shall be gathered before Us

36 Glory to Him who made pairs of all, of what the earth grows and of themselves, and of what they do not know

39 Destroyed before them / for their own evil works

41 To them that is, to the other gods whom they worship besides God.

GOD HIS SIGNS

37 And a sign to them is the night We with draw the day from it and lo ! they are wrapped in darkness.

38. And the sun hastens to his place of rest that is the ordinance of the mighty the wise God.

39 And the moon We have fixed stations for
until it becomes like an old palm branch

40 It is not for the sun to overtake the moon
nor the night to outstrip the day : but each does swim
in its sphere

71 Do not they see that We have created for
them out of what Our hands have made cattle
of which they are the masters :

72 And that We have subjected these to them :
Some are for their riding and of them they eat

73 And for them therein is benefit and drink

74 Will they not yet be thankful :

75 And they have taken Gods beside God that
they might be helped :

76 But no power have they to help them yet
they are for them an army at their service

80 Who gives you fire from a green tree : and
lo ! ye burn from it

82 His command when He wills a thing is to
say to it, Be, and it is.

88 Wherefore glory to Him in whose hand is
the Kingdom of all things and to Him ye shall
return

88 The sun hastens etc. That is he hastens to run his
daily course the setting of the sun resembling a traveller going to
rest

Place of rest Some copies vary in this place and instead of
Lamustakarrin laha, read with a slight variation in vowel points
la mustakarra laha according to which the sentence should be
rendered, The sun hastens, and has no place of rest.

29 Stations Namely the twenty-eight constellations through
one of which the moon passes every night

An old palm branch. For when a palm branch grows old, it shrinks, and becomes crooked and yellow not ill representing the appearance of the new moon

80 Fire from a green tree The usual way of striking fire in the east is by rubbing together two pieces of wood one of which is commonly of the tree called Markh and the other of that called Aiar and it succeeds even though the wood is green and wet

PRINCIPAL CONTENTS

God, His sign 37-40 71 3 80

Ungrudgingly the 29 32.

SURAH XXXVII—THE RANKS

(Mecca)

This Surah derives its name from the word which occurs in verse 1

1. AND ITS SUCCESS

171 Ours word has gone forth that Ours servants the apostles

172 Should surely be helped, and that Ours armies should gain the victory for them

173 Wherefore turn aside from them for a time,

174 And see, for they also do see

180 Glory to thy Lord Lord of greatness, above what they say!

181 And peace upon the apostles

182 And praise to God Lord of the worlds

174 And see. That is watch how God in His wisdom chooses to guide the affairs in the way of achieving His purpose See verses 171 and 173, above

They also do see They are watching to see If it could be in
accordance with their own desires

PRINCIPAL CONTENTS

Truth it seems 1 1 172

SURAH XXXVIII—S

(Mecca)

The Surah takes its name from the initial letters at its beginning

GOD'S WAYS

1 8 By the Koran full of warning ' those who
disbelieve are in pride and contention '

2 How many generations have We destroyed
before them '—and they cried out but it was no time
to escape

26 We have not created the heaven and the
earth and what is between them in vain that is
the opinion of those who disbelieve ' but woe to those
who disbelieve because of the Fire!

27 Shall We do with those who believe and do
good, as with those who do evil in the earth? Shall
We do with the pious as with the wicked?

* See Surah lxvii 4.

A WARNING

65 Say thou, Verily I am only a warner and
there is no God but God the one, the supreme

66 Lord of the heavens and the earth and what
is between them the mighty the forgiving

67 Say thou It is a weighty message

68 But ye turn aside from it '

86 Say thou I ask not of you for this a reward,
and I am not of the meddlesome

87 It is only a reminder to all creatures

88 And ye shall know its message after a time

57 See Surah 100

PRINCIPAL CONTENTS

Creation on purpose 26.

E land good not the same 3'

God His ways, 1 2

SURAH XXXIX —THE TROOPS

(Meccan)

The title of this Surah is taken from verse 71 where it said the wicked shall be sent to Hell and the righteous admitted into Heaven by troops.

THE KORAN

1 The revelation of the Book is from God the mighty the wise

2 We have sent down to thee the Book in truth therefore serve God being sincere in religion to Him.

3 In truth that is to some practical end.

Sincere in religion to Him that is, not with a view to make a show of it.

RELIGION TO GOD

3 Is not sincerity in religion due to God?

9 If ye are ungrateful surely God is rich without you yet He likes not ingratitude in His servants yet if ye are thankful He will be well pleased with you

8 All religious feelings should be exhibited to God alone

THE PIOUS

13 Say thou, O MY servants who believe, fear your Lord for those who do good in this world, is good and surely vast is God's earth verily for those who steadfastly persevere is a reward without measure

14 Say thou, I am commanded to worship God, being sincere in religion to Him and I am commanded to be the first of the Moslems.

15 say thou Verily I fear if I rebel against my Lord the punishment of the great Day

16 Say thou, God will I serve, being sincere in religion to Him.

THE UNGOODLY

17 But ye serve what ye choose beside Him Say thou Verily the losers are those who lose themselves and their families on the Judgment Day is not that a plain loss?

19 And those who shun the worship of Taghut and are turned to God, for them are glad tidings give glad tidings then to MY servants who hearken to MY word and follow the good thereof. These it is whom God has guided and these it is who have hearts

23 But woe to those whose hearts are hardened against the remembrance of God! these are in plain error

17 See the idea of a Moslem Heaven in Surah viii 13

18 Taghut. The word properly signifies an idol hence any worshipped besides God

THE KORAN

24 God has revealed the best discourse, a Book constant and teaching by iteration the skins of those who fear their Lord do creep at it then do their ins grow soft and their hearts also at the mention God that is the guidance of God He guides by it whom He pleases

THE OLDER GENERATIONS

26 Those who have been before them called it a lie but a punishment came upon them from where they did not expect

27 And God made them taste shame in the life this world but the punishment of the Hereafter is greater did they but know !

28 We have struck for men in this Koran every example, that they might consider

29 An Arabic Koran without crookedness, that they may fear to do wrong

30 God strikes forth the parable of a man with partners at variance among themselves, and of a man who strives for a man are these equal ? No, praise God ! but most of them do not know

31 This passage represents the uncertainty of the polytheist, who is distracted in the service of different masters and the satisfaction which attend the worshipper of the one only God

THE JUDGMENT DAY

31 Thou shalt die and they shall die

32. Then surely on the Judgment Day ye shall appear before God

40 Say thou Ye people do your part and I also am doing by and by shall ye know

45 Say thou God's is the intercession altogether His is the kingdom of the heavens and the earth then to Him shall ye return

48 And if those who do wrong had all that is in the earth altogether and with it another like it surely they would ransom themselves with it from the pain of the punishment on the Judgment Day and there shall appear to them from God what they never could imagine

49 And there shall appear to them evils which they have acquired and what they had mocked at shall encompass them

50 For the prophet will represent his endeavours to reclaim them from their evil ways, and their obstinacy and they will make frivolous excuses, as that they obeyed their chiefs, and kept to the religion of their fathers is

GOD'S MERCY

54 Say thou O My servants who have transgressed against your own souls, despair not of the mercy of God verily God forgives sins, all of them surely He is the forgiving the compassionate

57 And they esteem not God as is His due and on the Judgment Day the whole earth will be but His handful

THE JUDGMENT DAY

58 And there will be a blast on the trumpet, and all in the heavens and the earth will expire unless those whom He shall please then there will be another blast on it and lo ' they shall rise up and look on

69 And the earth shall shine with the light of her Lord and the Book shall be set, and the prophets and the martyrs shall be brought up, and the judgment between them shall be given with truth, and they shall not be wronged

70 And every soul shall be fully paid what it has done surely He knows what they do

80 The Book of men's actions.

With truth or with justice

PRINCIPAL CONTENTS.

God, His mercy need not be despaired of, 64

Judgment Day 68-70

Koran the, 1 2 24

Pious, the, 13.

Sincerity in religion to God 2 3

Ungodly the 17

SURAH AL—THE FAITHFUL

(Mecca.)

The title is taken from verse 29 wherein mention is made of one of Pharaoh's family who believed in the mission of Moses

THE KORAN

1 H M The revelation of the Book is from God the mighty the knowing

2. Forgiver of sins, and acceptor of repentance, severe to punish, full of forbearance

3. There is no God but He and to Him shall ye be gathered

THE JUDGMENT DAY

18 Warn them of the approaching Day¹ when hearts shall rise up to their throats choking them¹

19 And the wrong doers shall have no friend, or intercessor to help them

20 He knows the deceitful of eye, and what their bosoms hide

21 And God will decide everything with truth

OF APOSTLES

78 And WE have sent apostles before thee of some WE have told thee and of others WE have told thee nothing

83 And when their apostles came to them with evidences, they exulted in what knowledge they had but what they mocked at encompassed them

78 See Surah ii 3 notes.

83. They exulted etc. Being prejudiced in favour of their own views, and despising the instruction of the prophets

PRINCIPAL CONTENTS.

Apostles, numerous, 78

Judgment Day the 18-21

Koran the 1 &

SURAH XLI — WORSHIP

(Mecca)

It is so called because the ungodly are herein exhorted to worship God alone as their Lord and Master

THE KORAN

1 H M Revealed from the merciful, the compassionate God

2 A Book the verses whereof are explained in Arabic Koran for a people who understand

3 Bearing glad tidings and warning but most of them do turn aside and hearken not

4 And they say Our hearts are veiled from what thou dost call us to and in our ears is a deafness, and between us and thee is a curtain yet therefore we also will act

1 H M See Surah L 1 note

THE APOSTLE

5 Say thou Verily I am only a man like yourselves it is only revealed to me that your God is one God go straight then to Him, and ask pardon of Him but woe to the polytheists,

6 Who give not alms and in the Hereafter disbelieve

7 But they who believe and do good for them is a reward that fails not

8 See Surah xviii. 110

THE UNITY OF GOD

30 Verily those who say Our Lord is God, and then keep straight, there shall descend upon them angels saying Fear not, neither be ye grieved but rejoice in the Gardens which ye are promised

31 We are your friends in the life of this world and in the Hereafter and for you therein is what your souls desire and for you therein is what ye ask for —

82 A present from the forgiving compassionate God.

80. See also Surah xlv 12 13.

A GOOD WORD

83 And who speaks better than he who calls to God and does good and says Verily I am of the Moslems?

84. Good and evil shall not be held equal resist evil with what is better and lo' between whom and thy self was enmity shall become as it were thy warmest friend but none will attain to this unless the patiently persevering, and none will attain to this unless the most highly favoured

81 See also Surah iv 114

THE KORAN

41 Verily it is a mighty Book

42 Vainly approaches it not, either from before it or from behind it it is a message from the wise praiseworthy God

46 Whoso does good it is for his own soul and whoso does evil it is against it and thy Lord is not unjust to His servants

49 Man is not tired of praying for good, and if evil befall him he desponds and despairs

52 Say thou What think ye? If it is from God and ye disbelieve in it who is more misguided than he who is wide away from it

PROMISE OF SUCCESS

53 By and by WE will shew forth Our signs to them in countries and among themselves until it is plain to them that it is the truth Is it not enough

for thee that thy Lord is witness of all things ?

54 Are not they in doubt as to the meeting of their Lord ? Does not He encompass all things ?

55 We will shew forth also By the rapid progress of Islam among other nations as well as among themselves

PRINCIPAL CONTENTS

Apostle sent a man	3
God's Humility	30
Good word	33 34
Koran, the	33 41 42
Success 14's promise	53
Ungodly the	53

SURAH XLII—COUNSEL

(Mecor)

The title is taken from verse 20

GOD HIS COMMANDMENT

14 Call thou and go straight on as thou art commanded, and follow not their desires and say thou, I believe in what God has sent down of the Book, and I am commanded to do justice between you, God is our Lord and your Lord for us are our works and for you your works there is no dispute between us and you God will gather us together and to Him shall we return

BELIEVERS THEIR CHARACTER

84 Whatever things are given you are a provision of the life of this world, but what is with God is better and more enduring for those who believe and in their Lord do trust

35 And who avoid heinous and filthy crimes, and when they are angry do forgive

36 And who hearken to their Lord and are steadfast in prayer and their affairs are guided by consent among themselves, and of what WE have given them do they spend

37 And who when a wrong is done them redress themselves

38 And the reward of evil is evil like it—but who so forgives and is reconciled His reward is with God surely He loves not the wrong-doers

39 And who so redresses himself after his wrong, surely against these there is no way

37 See Surah xvi 127

38 Forgiveness is here indicated in a most effective way See Surah vi 31, also xvi. 127 128

THE UNGODLY

40 Verily there is only a way against those who wrong men and act insolently in the earth without right for them is a painful punishment

41 And who so endures patiently and forgives verily that is a bounden duty

50 It is not for man that God should speak to him unless by inspiration or from behind a veil

51 Or He sends an apostle to reveal by His permission what He will surely He is high wise

PRINCIPAL CONTENTS

Believers, their character 35-8

God His commandments, 114

Ungodly the, 40

SURAH XLIII —GOLD ORNAMENTS

(Mecca)

The word chosen for the title of this Surah occurs in verse 81

JESUS AN APOSTLE

59 Jesus is only a servant whom We favoured and We made him an example to the children of Israel

81. Say thou, If the merciful God had a son then first would I be to serve him.

82 But no Glory to the Lord of the heavens and the earth, Lord of the Throne above what they say!

89 Therefore avoid them and say Peace, by and by shall ye know

59 Favoured, i with the gift of prophecy t /

89: Peace see Surah xiv 64, notes.

PRINCIPAL CONTENTS

God has no son 81

Jesus, an apostle, 59

SURAH XLIV —SMOKE

(Mecca)

The word from which this Surah takes its name occurs in verse 9.

GOD'S PURPOSE IN CREATION

88 We have not created the heavens and the earth and what is between them in sport,

49 But We have only created them in truth though most of them do not know

58 And We have only made it easy in thine own tongue, that they may consider

59 And wait thou verily they also do wait

59 Made it easy refers to the message of the prophet.

59. Impatience is condemned and patience enjoined

PRINCIPAL CONTENTS

God His purpose in creation, 58 59

Koran the made easy 59

SURAH XLV—THE KNEELING

(Mecca)

The word which forms the title of this Surah occurs in verse 27

THE BELIEVERS

13 Speak to those who believe that they forgive those who hope not for the days of God that He may reward people according to what they have acquired

14 Whoso does good it is for his own soul and whoso does evil it is against it, then to your Lord shall ye return.

13 The days of God the prosperous success of the Moslems with which was to come the religion of God

THE JUDGMENT

20 Do the workers of iniquity imagine that We will do with them as with those who believe and do

good that their lives and deaths be equal? In d
they judge!

21 God created the heavens and the earth in
truth that He may reward every soul for what it has
acquired and they shall not be wronged

THE UNGODLY

22. What thinkest thou He who makes God of
his lust and whom God misleads knowingly and
whose hearing and heart has He sealed up and over
whose sight He has put a covering who will guide
him after God? Will ye not consider?

PRINCIPAL CONTENTS

Believers to forgive the unbelievers, 11

Judgment, the, 20 21

Reward according to works 14

Ungodly the 22.

SURAH XLVL—AL AHKAB

(MCCAL)

The title of this Surah is the name given in verse 20 to the territory
in the province of Hazerat where the ancient Adites lived

THE APOSTLES

8 Say thou I am not singular among the apos-
tles, neither do I know what will be done with me or
with you verily I follow only that which is revealed
to me and I am only a plain warner

8 I am not singular, etc That is I do not claim for myself a
privilege above the other prophets.

THE FAITH

12. Verily those who say Our Lord! God and then keep straight there is no fear for them neither shall they grieve

18 These are the people of the Gardens, to continue therein for ever — as a reward for what they have done

18 And for all are grades according to what they have done that God may repay them their works and they shall not be wronged

11 See also Surah xli 20

PRINCIPAL CONTENTS

Apostle, his human character 8

Faith the 12.

Reward according to grades, 18

SURAH XLVII — MOHAMMED

(Medinah)

This Surah is named after the prophet mentioned in verse 2

CAPTIVES THEIR TREATMENT

4. When ye encounter the infidels, strike off their heads until ye have made a great slaughter among them and bind fast the bonds

3 Then either a free dismissal or a ransom until the war has laid down its arms. This do — and if it pleased God He could take vengeance upon them but He would prove the one of you by the other

10 Verily the faithful are but brothers wherefore make peace between your brothers and fear God that ye may have mercy

11 Ye believers, let not men laugh other men to scorn who may possibly be better than themselves neither let women laugh other women to scorn who may possibly be better than themselves Neither defame one another nor call one another names an ill name is wickedness after faith and whose repents not, surely these are the wrong-doers

SUSPICION A SIN

12 Ye believers, avoid all suspicion and verily some suspicions are a sin and be not inquisitive neither speak ill the one of you in the absence of the other would any one of you like to eat the flesh of his dead brother? Surely ye would abhor it Then fear God verily God is relenting compassionate

NATURAL DIVISION OF MEN

13 Ye people, We have created you of a male and a female, and have made you into peoples and tribes that ye might know Verily the most honourable of you to God is the most pious of you surely God is knowing, informed

FAITH AND RELIGION

14 The Arabs of the desert say We believe say thou Ye do not believe, but say We accept Islam for the faith has not yet entered into your hearts. But if ye obey God and His apostle, He will not fail you in anything of your works, verily God is forgiving, compassionate

15 The faithful are those only who believe in God and His apostle, and then doubt not, and strive with their wealth and their lives in the way of God these are the true

16 Say thou Will ye teach God about your religion? But God knows what is in the heavens and what is in the earth and surely God knows all things

14 The distinction between Faith and Religion is here acknowledged. The one concerns the very innermost part of man's character while the other is a mere outward compliance with Law which is so constituted as to lead to Faith where all formalities cease

PRINCIPAL CONTENTS

Back biting condemned 19
 Believers their differences, & their brotherhood 10
 Faith and religion 14
 Inquisition disallowed 12.
 Mocking at people disallowed 11
 Natural divisions of man 18
 Piety esteemed above all 18
 Rumours to be inquired into 6.
 Suspicion a sin 19.

SURAH L — K.

(Mecca)

The Surah has its title from the initial letter marks at its beginning.

GOD'S OMNISCIENCE

15 We created man and We know what his soul whispers within him and We are nearer to him than his jugular vein

16 When the two deputies to take account, take it, one on the right and the other on the left

17 Not a word he utters but a watcher is by him ready

18 And the agony of death shall come in truth that is what thou wouldst avoid

15. This refers to the guardian-angels over men

17 The intent of this passage is to exalt the omniscience of God who wants not the information of the guardian-angels, though He has thought fit in His wisdom to give them that employment for if they are so exact as to write down every word which falls from a man's mouth and thoughts which he has harboured and works which he has done, how can we hope to escape the observation of Him who sees our inmost thoughts?

Mohammed further taught that the angel who notes a man's good actions has the command over him who notes his evil actions; and that when a man does a good action the angel of the right hand notes it down ten times and when he commits an evil action the same angel says to the angel of the left hand Forbear setting it down for seven hours, may be he will pray and repent and amend.

THE JUDGMENT DAY

19 And there will be a blast on the trumpet that is the promised Day

20 And every soul shall come and with it a driver and a witness,—

21 Thou wast careless heretofore of this, but now have WE taken the veil from off thee, and thy sight is piercing this day

44 WE know what they say and thou art not to compel them

45 But warn by the Koran him who fears My threat.

PRINCIPAL CONTENTS

Death inevitable 16
 God, His omniscience 15
 Guardian-angels, 16 17
 Judgment Day 19 21

SURAH LI—THE SCATTERING

(Mecca)

The word occurs in verse 1 hence the title of the Surah

THE JUDGMENT

- 1 By what scatters with scattering
- 2 And those bearing their load.
- 3 And those speeding lightly along
- 4 And those which apportion by command !
- 5 It is only a truth with which ye are warned
- 6 And verily the Judgment will surely come !
- 7 By the heaven full of tracks !
- 8 Verily ye widely differ in what ye say
- 10 Perish the liars.
- 11 Who are sunk in carelessness !
- 12 They ask, When is the Judgment Day to come ?
- 20 And in the earth are signs to those who have faith
- 21 And in yourselves will ye not yet see ?
- 23 And by the Lord of heaven and earth verily this is true, even as ye speak yourselves
- 33

7 Tracks / e the paths or orbs of the stars, or the streaks which appear in the sky like paths.

23 As ye speak, &c. That is without any doubt or reserved meaning as ye affirm a truth to one another

PRINCIPAL CONTENTS.

God His signs, 20, 21

Judgment inevitable, 6

SURAH LIL—THE MOUNTAIN

(Mecca)

The title is taken from the first verse of the Surah

THE JUDGMENT DAY

- 1 By the mountain
- 2 And the Book written
- 3 On outspread scroll
- 4 And the frequented House,
- 5 And the lofty vault,
- 6 And the swelling sea!
- 7 Verily the punishment of thy Lord will surely
come
- 8 And none shall put it back
- 9 Reeling on that Day shall the heaven reel
- 10 And stirring shall the mountains stir
- 11 ' And woe, on that day, to those who called
it a lie

12 Who wrangled for pleasure !

13 On that day shall they be driven and thrust into Hell

14 This is the Fire which ye called a lie

21 And to those who believe and whose offspring follow them in the faith We will join their offspring and We will not fail them in anything which they have done every man lies pledged for what he has earned

30 Were they created by none ? or were they the creators ?

86 Did they create the heavens and the earth ? Aye but they will not believe !

43 Have they a God beside God ? No Glory to God above what they join with Him !

44 And if they see a fragment of the heaven falling down, they will say A thick cloud !

45 Wherefore leave them until they come face to face with the Day when they shall swoon away

46 A day in which their subtleties shall avail not at all, and they shall not be helped

47 Verily for those who do wrong is a punishment beside this but most of them do not know

48 Wait thou patiently the judgment of thy Lord for thou art in Our eye and celebrate the praise of thy Lord when thou risest up

49 And in the night time glorify Him and when the stars are setting

7 Outspread scroll it refers to the Volume of Nature before
us

21 See Surah xlii. 28

Every man etc. That every man is pledged to God for his behaviour and if he does well he redeems his pledge but if evil, he forfeits it.

PRINCIPAL CONTENTS

God the creator 25 26.

Judgment Day inevitable 7

SURAH LIII—THE STAR¹

(Mecca)

The word in the first verse gives the Surah its title.

THE PROPHET

- 1 By the star when it sets
- 2 Your companion errs not nor is he led astray
- 3 Neither speaks he out of lust
- 4 It is only a revelation revealed
- 5 One mighty in power taught it him.
- 6 Endued with wisdom

7 Your companion refers to Mohammed whom the Meccans so well knew from a boy up. They knew his pure character and respected it and called him *al Amin* the trusty the union of all virtues but in his fortieth year when Mohammed stood up in person his Meccans they regarded him as one under the influence of some spirits

ANCIENT IDOLATRY OF THE ARABS

- 18 What think ye of Al Lat and Al Uzza
- 20 And Manat that other third²

81 What ' shall ye have male children and He female ?

22 This were indeed an unfair partition !

23 These are only names, which ye and your fathers have named God has not revealed concerning them any authority they follow only an opinion and what their souls do lust But now has come to them a guidance from their Lord

19 Al Lat etc There were the three female deities which the ancient Arabs worshipped

JUDGMENT INEVITABLE

24 Shall man have what he desires ?

25 God's is the Hereafter and this life

26 And many are the angels in the heavens, their intercession shall be of no avail

27 Until after God has given permission to whom He shall please and will accept

42 God's is what is in the heavens and what is in the earth that He may reward those who do evil for what they have done and may reward those who do good with good

88 To those who avoid great sins and filthy actions, but have done only smaller faults, verily the Lord will be extensive in mercy

THE MESSAGE OF THE ANCIENT PROPHETS

37 Has he not been told of what is in the pages of Moses ?

18 And of Abraham faithful to his pledge

90 That no burdened soul shall bear the burden of another

40 And that nothing lies against a man but
what he has striven for ?

41 And that his strivings shall at last be seen ?

42 That then he will be rewarded for it with the
fullest reward ?

43 And that to thy Lord is the end ?

44 And that He it is who makes to laugh and
to weep ?

45 And that He it is who makes to die and
makes alive ?

46 And that He it is who destroyed the ancient
Ad

47 And Hamud and left not any

48 And the people of Noah before them for that
they were most unjust and wicked

49 And He it was who overthrew them upside
down

50 So that what covered them covered them

51 Then which of thy Lord's benefits wilt thou
question ?

52 The Inevitable draws nigh ; there is none
but God to reveal it

53 Is it at these sayings ye marvel ?

54 And that ye laugh and weep not ?

55 And that ye are triflers ?

56 Rather worship God and serve Him

57 The Inevitable, refers to the Judgment Day

PRINCIPAL CONTENTS

Ancient Idolatry of the Arabs 19-23

Judgment Day inevitable 24-6, 32 37-43

SURAH LIV—THE NOON

(Mecca)

The word occurs in verse 1 hence the title of the Surah

THE JUDGMENT DAY

1 The Hour is at hand and the moon is cleft
asunder!2 But if they see a sign they turn aside, and
say A powerful charm!3 And they call it a lie and follow their own
lusts but everything is fixed4 And now has come to them a message where
in is prohibition—

5 Wisdom perfect—but warners avail not!

6 Wherefore avoid them The Day the crier
shall call to a stern fact,7 With downcast eyes shall they come forth from
their graves, like as scattered locusts,8 Hastening to the crier The ungodly shall
say This is a day of distress

1 The Hour the Judgment Day

EXAMPLES FROM ANCIENT HISTORY

11 Before them the people of Noah called it a lie

16 Then how was My punishment and My warning ?

18 Ad called it a lie, but what was my torment and warning ?

23 Samud called the warning a lie

30 And what was My torment and warning ?

38 The people of Lot called the warning a lie

39 And early in the morning a fixed punishment came upon them

41 Then came to the people of Pharaoh the warning

42 They called all Our signs lies wherefore We seized them as with a mighty powerful grip

52 Everything which they do is in the Books

58 All small and great noted down

54 Verily the pious shall be amid Gardens and rivers,

55 In the best of Truth before the King almighty

59 The Books that is, of men's actions.

PRINCIPAL CONTENTS

Examples from Ancient history U-42
Judgment Day the 1-3

11
SURAH LV — THE MERCIFUL

(Meccah)

The word which gives name to the Surah occurs in the first verse

GOD HIS WORKS

- 1 The Merciful has taught the Koran
- 2 Created man
- 3 Taught him speech
- 4 The sun and the moon have their rules
- 5 And the plants and the trees bend humbly
- 6 And the heaven He raised it, and set up the balance,
- 7 That ye transgress not in the balance.
- 8 And weigh with a just balance, and stint not the measure,
- 9 And the earth He has made for living things
- 10 Therein are fruits, and palm trees with clusters sheathed
- 11 And the grain with its husk and fragrant flowers
- 12 Then which of the bounties of your Lord will ye twain deny?
- 13 He created man of clay like the potter's
- 14 And created the Jinn from pure fire

- 16 Lord of the two easts,
 17 And Lord of the two wests'
 19 He has let loose the two seas which meet
 together
 20 Yet between the two¹ is a barrier they cannot
 pass!
 22 From them are taken forth pearls, great and
 small,
 24 And His are the ships towering in the sea like
 mountains
 26 All that is herein will pass away
 27 But there shall abide the Face¹ of thy Lord
 full of majesty and glory
 29 Him do ask all who are in the heavens and
 the earth every day He is at work.
 78 Blessed the name of thy Lord full of majesty
 and glory!

63 ¹ Balaste or justice and equity in mutual dealings

88 ¹ ʾa tawān This refers to the two species of rational crea-
 tures, men and genii the verb and the pronoun being in the dual
 number

¹ This verse is intercalated or repeated by way of burden through-
 out the whole Surah no less than thirty one times.

14 The Jinn See Surah vi. 100, notes.

16 17 The two ¹ adā, etc. The original words are in the dual
 number and signify the different points of the horizon at which the
 sun rises and sets at the summer and winter solstices

19 The two seas. Of salt water and fresh See Surah xiv 25

24. His are the ships ¹ ʾa they are at His mercy

PRINCIPAL CONTENTS

God His gifts, 1-14 19 20-24

Justice toward each other 5-8

SURAH LXI—THE INEVITABLE

(Bacc.)

The word occurs in the first verse

THE JUDGMENT DAY

1 When the Inevitable is come,

2 None shall call its coming a lie

3 Abasing exalting

4 When, the earth is shaken by a shock,

5 And the mountains crumble to pieces,

6 And are scattered dust,

95 Verily this is a certain truth

96 Wherefore praise the name of thy Lord, the great God

1, The Inevitable refers to the Judgment Day. The original word, the force whereof cannot well be expressed by a single one in English signifies a calamitous accident which falls suddenly and with sudden violence, and is therefore made use of here to design the day of judgment. —George Sale.

3, Abasing some and exalting others.

PRINCIPAL CONTENTS.

Judgment Day 1-6; a reality 96

SURAH LXX—IRON

(*M dīnāh*)

The word occurs in verse 25

GOD HIS POWER

1 All in the heavens and the earth praise God and He is the mighty the wise

2 His is the kingdom of the heavens and the earth He gives life and puts to death and He is mighty over all things

3 He is the first and the last and the manifest and the hidden and He knows all things.

4 And what has come over you that ye do not believe in God and the apostle calls you to believe in your Lord and He has received your covenant if ye believe

5 He has received your covenant, That is, ye are obliged to believe in Him by the strongest argument and motives

ALMSGIVING

10 And what has come over you that ye spend not in the way of God? and God is the heritage of the heavens and the earth

11 Who is it that will lend to God a good loan? He will surely double it to him and for them is a mighty reward

21 Hasten emulously for pardon from your Lord and the Garden vast as the heaven and the earth,

prepared for those who believe in God and His prophet that is the grace of God. He gives it to whom He will: surely God is full of unbounded grace.

MONASTICISM

27 Moreover We made Our apostles to follow in their footsteps, and We made Jesus the son of Mary to follow them, and We gave him the Fvangel and We put into the hearts of those who followed him kindness and compassion, but monasticism they invented it themselves. We only prescribed to them the desire to please God, but they observed not this: as was its fine, and to such of them as believe We will give them their reward, but most of them are transgressors.

PRINCIPAL CONTENTS

Almshsing 10, 11
God, His power 19, 8
Monasticism 27

SURAH LVIII — SHE WHO PLEADED

(Medinah)

The Surah has its title from this word occurring in verse 1

AN OLD FORM OF DIVORCE QUESTIONED

1 Now has God heard the word of her who pleaded with the against her husband and made her

complaint to God and God has heard your mutual discourse verily God is the hearing the seeing.

2 Those of you who put away their wives—they are not their mothers they only are their mothers who gave them birth and they certainly say a wicked thing and a lie.

3 But truly God is gracious forgiving.

4 And those who put away their wives, and then repair what they say shall free a slave before they touch one another. This is what ye are warned surely God is informed of what ye do.

5 And whoso cannot, shall fast two months consecutively before they touch one another. And whoso is not able shall feed sixty poor men.

1. The word of her etc. This was Khaula, wife of Aus b. as-Sarnat, who being divorced by her husband by a form in use among the pre-Islam Arabs by saying to her Thy back be to me as the back of my mother came to ask Mohammed of opinion whether they were necessarily obliged to a separation and he told her that it was not lawful for her to live with her husband any more to which she replying that her husband had not put her away the prophet repeated his former decision, adding that such form of speaking was by general consent understood to imply a perpetual separation. Upon this the woman being greatly concerned because of her little children, went home, and uttered her complaint to God in prayer and thereupon this passage was revealed allowing a man to take his wife again notwithstanding his having pronounced the aforementioned form of divorce on doing certain acts of charity or mortification by way of penance.

2 They only etc. And therefore no woman ought to be placed in the same degree of prohibition except those whom God has joined with them as nursing mothers, etc.

4 Repair. This seems to be here the true meaning of the original word which properly signifies to return and is variously expounded by the commentators.

GOD HIS OMNIPRESENCE

'8 Hast thou not seen that God knows what¹ is in the heavens and what is in the earth ' There is no private talk among three persons, but He is the fourth of them nor among five, but He is the sixth of them nor fewer nor more, but He is with them wherever they are. Then He will tell them what they have done on the Judgment Day verily God is informed of all things

10 Ye believers when ye talk privately together talk not of wickedness, and hatred, and sin against the apostle, but talk of goodness and piety and fear God to whom ye shall be gathered

PRINCIPAL CONTENTS.

Divorce peculiar form of it revoked 1-5

Evil talk prohibited 10.

God His omnipresence 8

SURAH LIX.—THE EMIGRATION

(*Madinah*)

The word occurs in verse 2 hence the title of the Surah

THE JUDGMENT DAY

18 Ye believers, fear God and let every soul look to what is sends on before for the morrow and fear God verily God is informed of what ye do

19 And be not as those who forget God, and whom He makes to forget their own souls; these are the wicked

18 For the morrow that is, for the next life which may be called so as the present life may be called this day

THE KORAN ITS EFFECTS

21 If We had revealed this Koran on a mountain, thou wouldst surely have seen it humble itself, and cleave asunder for fear of God. These parables We strike out for men that they may consider

21 This refers to the most effective impression of the Koran upon the hearts of men

GOD HIS NAMES

22 He is God beside whom there is no God knower of the manifest and the hidden He is the merciful the compassionate

23 He is God beside whom there is no God the King the Holy the Peace, the Faithful the Guardian the Mighty the Supreme the Most High! Glory to God above what they join with Him

24 He is God the Creator the Maker the Fashioner His are excellent names. Whatever is in the heavens and the earth praises Him and He is the mighty the wise

PRINCIPAL CONTENTS

God, His names 21-4 : 1 1 1 1 1
Judgment Day to be regarded 18 19
Koran, the ; its effects upon human hearts, 21

SUKAH LA—SHE WHO IS TRIED

(Mafsin)

THE Sukah bears the title from verse 10 by which the women who desert and come over from the unbelieving people are to be examined and tried whether they are sincere in their profession of the faith

INTERCOURSE WITH THE UNBELIEVERS

1 Ye believers take not My enemy and your enemy for friends, showing kindness towards them while they believe not in the truth which has come to you having turned out the apostle and yourselves for that ye believe in God your Lord

8. God does not forbid you to act with goodness and equity towards those who have not warred upon you for religion nor turned you out of your homes verily God loves the equitable

9 God only forbids you to make friends of those who have warred upon you for religion and turned you out of your homes, and have aided in your expulsion and whoso makes friends of them surely these are the wrong-doers

1 This passage was revealed on account of one Hatib, who understanding that Mohammed had a design to surprise Mecca for its violation of the Treaty of Hodeibiyah wrote a letter to the Koreish giving them notice of the intended expedition and advised them to be on their guard the letter being intercepted, the Prophet asked Hatib how he came to be guilty of such an action? To which he replied that it was not out of faithlessness, or a desire to return to his old ways, but merely to induce the Koreish to treat his family which was still at Mecca with some kindness adding that he was well

assured his intelligence would be of service at all to the Meccan—because he was satisfied God would take vengeance on them. Whereupon Mohammed received his excuse and pardoned him but it was thought proper to forbid any such practices for the future

11

THE PLEDGE OF WOMEN

12 O Prophet, when believing women come to thee and pledge themselves that they will not join anything with God, nor steal nor commit whoredom nor kill their children, nor come with a calumny which they have devised between their hands and their feet, nor disobey thee in what is reasonable, then pledge thou thy faith to them and ask pardon for them of God verily God is forgiving compassionate.

13 Whoredom fornication or adultery

kill their children This refers to the custom of female infanticide or the other practice of offering a male child to the idols from each family

Come with a calumny That is, calumniating women, or laying their spurious children to their husbands.

PRINCIPAL CONTENTS

Unbelievers, intercourse with them, 1, 8, 9

Women their pledge of faith, 12

SURAH LXL—BATTLE ARRAY

(Medina)

The Surah takes its name from verse 1, where the word pitched on for the title occurs. 1

(1)
 GOD HIS POWER

1 Whatever is in the heavens and whatever is in the earth praises God and He is the mighty the wise

MERE WORDS AN ABOMINATION

2 Ye believers, why say ye what ye do not ?

3 Most hateful to God is that ye say what ye do not

4 Verily God loves those who fight in His way drawn up in battle array as though they were a solid wall

2. Insincerity is strongly condemned by Mohammed

4 See Surah ix 1 19

PRINCIPAL CONTENTS

Words mere an abomination 2 9

Work, earnest, required 4

SURAH LXII — THE ASSEMBLY

(Medinah)

The word occurs in verse 9 hence the title.

GOD HIS GOODNESS

1 Whatever is in the heavens and the earth praises God the King the Holy the Mighty the Wise.

2 He it is who has raised up amidst the illiterate people an apostle from among themselves, to recite to them His signs, and to purify them and to teach them the Book and wisdom whereas before they were surely in a plain error

5 The likeness of those who are charged with the Law and then observe it not is as the likeness of an ass laden with books.

THE FRIDAY SERVICE

9 Ye believers, when ye are called to prayer on the day of the Assembly hasten to the commemoration of God, and leave merchandizing That is the best for you did ye only know

10 And when the Prayer is ended then disperse yourselves through the land and seek the bounty of God and remember God most, that ye may be happy

9 The day of Assembly refers to Friday

10 By returning to your commerce and worldly occupations, if ye think fit for the Moslems do not hold themselves obliged to observe the day of their public assembly with the same strictness as the Jews and Christians do their respective Sabbath or particularly to abstain from work after they have performed their devotion

PRINCIPAL CONTENTS

Apostles, their mission 2
 Congregational service 9 10
 God His goodness, 1 2.
 Neglect of law 5

SURAH LXIII — THE HYPOCRITES

(Medinah)

The word occurs in the first verse of the Surah

THE HYPOCRITES

1 When the hypocrites come to thee they say We bear witness that thou art the apostle of God and God knows that thou art His apostle and God bears witness that the hypocrites are certainly liars.

2 They have taken their oaths for a cloak and they turn aside others from the way of God Evil is what they do

3 O ye believers let not your wealth and your children keep you from the remembrance of God who does this, — surely these are the losers

4 For a look that is, which they conveniently throw aside

PRINCIPAL CONTENTS.

Hypocrites, their character 2

SURAH LXIV — MUTUAL DEFECT

(Medinah.)

This Surah has its name from the mention in verse 11 of the Judgment Day a day on which it will be found that if the just had been asked they would have taken the place of the reprobates while the

reprobates will see that if they had been just persons they would have gone to the abode of bliss

God His Power

1 Whatever is in the heavens and the earth praise God His is the Kingdom and His the praise and He is mighty over all things!

2. He it is who created you and of you is one in fidel, and another a faithful surely God sees what they do

3 He created the heavens and the earth in truth and fashioned you and gave you the best forms and to Him ye shall be gathered

4 He knows what is in the heavens and the earth and He knows what ye hide, and what ye manifest surely God is informed of the inmost part of breasts.

11 No misfortune befalls them but by the permission of God and whoso believes in God He will guide his heart and God is informed of all things.

12 And obey God, and obey the apostle, but if ye turn back, surely OUR apostle is only bound to preach publicly

19 God! there is no God but He and in God let the faithful trust

A TRIAL FOR MEN

14 Ye believers, verily in your wives and your children ye have an enemy wherefore beware of them but if ye pass over and pardon and forgive them surely God is forgiving compassionate

15 Your wealth and your children are only a trial but God—with Him is a great reward

16 Fear God then with all your might, and hearken to Him and obey and give alms it is better for yourselves and whoso is saved from the covetousness of his soul—surely these are the happy

17 If ye lend to God a good loan He will double it to you, and will forgive you and surely God is grateful mild

18 Knower of the secret and the manifest the Mighty the Wise

11 An enemy For these are apt to distract a man from his duty especially in time of distress a married man caring more for the things of this world

Pass over etc Considering that the hindrances they may occasion you proceeds from their affection and their ill bearing (your sacrifices for conciliation sake)

17 Lend to God etc That is contribute towards the support of the mission

PRINCIPAL CONTENTS

God His power 1-4 11 His fear enjoined 16
Trial for men 14 15

SURAH LXV—DIVORCE

(Medinah)

The Surah takes its name from the first verse. It is a supplement to Surah li 238

DIVORCE—SOME RULES

1 O Prophet, when ye divorce women divorce them at their appointed term and compute the term and fear God, your Lord Turn them not out from their houses, neither let them go unless they have come in for filthy actions openly And these are the bounds of God and whoso transgresses the bounds of God, surely he wrongs his own soul Thou knowest not whether God will make something new to pass after this

2 And when they have fulfilled their term keep them with humanity or part from them with kindness and take witnesses from among you men of integrity and stand steadfast to witness before God —this is an admonition to you, for whoso believes in God and the Hereafter and whoso fears God for him will He make a way out

3 But those who are with child their term is, until they are delivered of their burthen

4 Keep them wherein ye dwell according to your means and distress them not by putting them to straits And if they are with child spend on them until they are delivered of their burthen And if they suckle for you, give them their due and consult among yourselves, with equity and if ye find difficulty herein, then let another suckle for him

5 Let him who has plenty spend out of his plenty and whoso has a scanty provision let him give out of what God has given him God obliges not a

soul but according to what He has given him God will surely bring ease after a difficulty

8 And if they suckle etc See Surah ii 233.

PRINCIPAL CONTENTS

prohibes some rules regarding H, 1 3 4 6 7

SURAH LXVI—PROHIBITION

(*Ma'idah*)

The Surah is named from the word in the first verse

AN INNOCENT PLEASURE

1 O Prophet why holdest thou that to be prohibited which God has allowed thee, seeking to please thy wives? Surely God is forgiving compassionate

1 See notes in the Addenda

PRINCIPAL CONTENTS

Pleasure innocent allowed 1

SURAH LXVII—THE KINGDOM

(*Mecca*)

The word occurs 1 the first verse of the Surah

GOD HIS POWER AND MERCY

1 Blessed is He in whose hand is the kingdom and He is mighty over all things,

2 Who created death and life to prove you which of you is best in actions and He is the mighty the forgiving

3 Who has created the seven heavens one above another thou canst not see in the creation of the Merciful God a defect Then repeat thy gaze again lest thou see a flaw

4 Then repeat thy gaze again twice thy sight will recoil to thee dazzled and dim

5 He it is who has made the earth level for you wherefore walk through the regions thereof and eat of His provision and to Him is the return

6 Are ye sure that He who is in the heaven will not cleave the earth with you and that then, it shall quake?

7 Or are ye sure that He who is in the heaven will not send against you a sandstorm?—then shall ye know what was His warning

8 Do they not look at the birds above them expanding their wings and drawing them in?—none does hold them but the Merciful God verily He sees all things

9 Who is it that will be a host for you if not the Merciful God?—verily the ungodly are only in a delusion

10 Or who is it that will provide for you if He hold back His provision?—yet they persist in pride and running away

29 Say thou He is the Merciful God we believe in Him and in Him we trust by and by shall ye know who is in plain error

30 Say thou What think ye ? If at early morn your waters should sink away to-morrow who is it that will bring you running water ?

1 The Kingdom of all that r

PRINCIPAL CONTENTS

God His Power 2-4 16 His mercy 10 1 19-21 30

SURAH LXVIII — THE PEN

(Mecca)

The word occurs in the first verse of the Surah

GOD HIS JUDGMENT

7 Verily thy Lord well knows who errs from His way and He knows the rightly guided

42 The day when the leg is made bare, and they are called upon to worship but they shall not be able

43 Their looks cast down, shame covering them for that they were called to worship while they were yet safe

44 Wherefore let me alone with him who calls this message a lie By and by We will lead them down by what they know not

45 But I will bear long with them surely My plan is sure.

48 And wast thou patient for the judgment of thy Lord, and be not like the Fellow of the Fish, when he cried out inwardly vexed

41 It wants little but that the ungodly strike thee down with their looks when they hear the warning and they say Surely he is possessed

52 Yet is it only a warning to the world.

48 The leg is made bare The expression is used to signify a grievous and terrible calamity thus they say War has made the leg bare, when they would express the fury and rage of battle

They shall not be able Because the time of acceptance shall be past

48 Like the fellow of the Fish impotent and pining a Jew proved he was.

PRINCIPAL CONTENTS

God His knowledge His will 44 45
Judgment Day 42 43

SURAH LXX — THE INEVITABLE

(*Ma'ari*)

The original word al Hakkat the Inevitable is one of the names given to the hour to the Judgment Day The root from which it is derived signifies to be or come to pass of necessity

THE JUDGMENT OF GOD

1 The Inevitable

2 What is the Inevitable

1 And what shall make thee know what is the Inevitable

- 1 Samud and Ad called the Striking a lie
 2 Wherefore Samud were destroyed by a crash
 3 And Ad were destroyed by a roaring tempest
 4 He assailed them with it seven nights and
 5 eight days together thou couldst have seen the peo-
 6 ple therein laid low as though they were trunks
 7 of hollow palm trees
 8 And couldst thou see one of them left ?
 9 And We well know that there are of you those
 10 who call it a lie
 11 But it will surely be a cause of sighing to the
 12 angust
 13 And surely it is the certain truth
 14 Wherefore praise the name of thy Lord the
 Most High

1 The Inevitable See notes also

2 The Striking or that which will strike terror into the heart
 of men, the Judgment Day is so named in the Koran See Surah vi 1

PRINCIPAL CONTENTS

And His Judgment Inevitable 1-8
 Inevitable the 1

11

175

1

11

1

SURAH LXX — THE STEPS

(Mecca.)

The word occurs in verse 2 of the Surah

THE JUDGMENT OF GOD

1 One called for punishment

- 2 To the ungodly there is none to avert it
 3 From God
 4 Be thou patient then with graceful patience
 5 They see it at a distance
 6 But We see it nigh
 7 The Day the heaven shall be as molten brass,
 8 And the mountains as carded wool
 9 And friend shall not ask a friend
 10 Though they see one another The wicked
 would wish to redeem himself from the punishment
 of that day by his children
 11 And his wife and his brother
 12 And his relatives who were kind to him
 13 And all who are in the earth and that it
 might deliver him
 14 Never
 15 Wherefore let them wrangle, and amuse
 themselves, till they come face to face with what they
 have been warned
 16 The day they shall come out of their tombs
 in haste like as they were rallying to a standard
 17 Their eyes cast down disgrace covering them
 —That in the day with which they are warned

1. One Nazir al-Haris, a chief of the Macassins came to Maharrad and challenged him to bring down upon him God's vengeance if he were wrong

11

PRINCIPAL CONTENTS.

(God His Judgment 1-3, 6 7 47 48 II terror 9-10.

SURAH LXXI—NOAH

(Mecca)

The name of the prophet appears in the first verse

OF NOAH

1 We sent Noah to his people saying Warn thou thy people ere there come upon them a painful punishment

21 But they devised a great plot

24 And they led astray many

25 And for their sins they were drowned

26 And they found none to help them against (rod)

PRINCIPAL CONTENTS,

Noah his message 1

Unbelievers, their plots against Noah 21, 24 their punishment 25, 26

SURAH LXXII—THE JINN

(Mecca)

The word occurs in the first verse of the Surah 1

Some doctors do not take the Jinn here mentioned to be the same as genii they think that the word here refers to a people known by that name who came from Nisibin and Niniveh in Mesopotamia A party

of these people accepted Islam at Nakhlah where Moh. turned back from the persuasion of the people at Tayif. See Surah 21: 1-29, 27.

Or God

20 Say thou! I only call upon my Lord and I do not join anything with Him

21 Say thou Verily I have no power over what may hurt or benefit you

22 Say thou Verily none can protect me against God

23 Neither shall I find a refuge beside Him

PRINCIPAL CONTENTS

God His power 20 22 23

Prophet powerless against God 21

SURAH LXVIII —THE WHISTLED UP

(Meccah)

This Surah takes its name from the word which occurs in the first verse

OF GOD AND HIS JUDGMENT

8 And commemorate the name of thy Lord and cleave to Him with entire cleaving¹

11 Lord of the east and the west there is no God but He take Him then for your patron

10 And endure patiently what they say and depart from them with a graceful departure

11 And let Me alone with those who call it a lie and are rich in blessings, and bear with them a little.

17 And how will ye escape if ye believe not on the Day which shall make children grey headed ?

18 The heaven shall be rent by it and the threat shall be carried out

19 Verily this is a warning let him who will take to his Lord's way

8 And cleave etc. Sale translates it, And separate thyself unto him renouncing worldly vanities

17 Shall make children grey headed in fact all children are considered sinless in Islam but it refers to the terror of the Judgment in men for if the sinless are so concerned how much more the men who have attained to age and done things on their own responsibility

18 The threat of the Judgment

GOOD WORKS IN THIS LIFE

20 Be steadfast in prayer and give alms, and lend to God a good loan and what of good ye send before for your souls ye shall find it with God this is the best and highest reward. And ask pardon of God verily God is forgiving compassionate

20. This is the best etc. That is the good which ye shall do in your life time will be much more meritorious in the sight of God than what ye shall defer till death and order by will

PRINCIPAL CONTENTS.

God, His power & His devotion inculcated 11

Good works done in this life 20

Judgment belongs to God 11 ; inevitable 17 18.

SURAH LXXIV—THE UNWRAPPED

(Mecca)

The word from which the Surah has its title occurs 'in the first verse

This is generally allowed to be the second Surah revealed after the ninety-sixth which is the first

THE PROPHET

- 1 O thou wrapped up
- 2 Arise and warn
- 3 And thy Lord magnify
- 4 And thy raiment purify
- 5 And abomination shun
- 6 And bestow not favours to gain increase,
- 7 And for thy Lord wait

1 Thou covered Apparently the prophet was sharply reviled by certain of the Koreish for his recent thoughts on religion and was sitting in a melancholy and pensive posture wrapped up in his mantle when he is thus addressed

- 5 Abomination, i. e. of idolatry

JUDGMENT DAY

- 8 When there shall be a trumpet on the trumpet,
- 9 That will be a day of distress
- 10 To the ungodly devoid of ease.
- 11 Let Me alone with him whom I have created,
- 12 On whom I have bestowed vast fortunes,
- 13 And children dwelling before him,

14 And for whom I have smoothed things down
 15 And who desires that I should yet add more
 16 By no means because he is to OUR signs an
 opponent

17 I will lay grievous woes upon him

18 By the moon

19 And the night when it retreats

20 And the morn when it brightens

21 Verily this is one the most terrible calamities,

22 A warning to men

23 To him among you who desires to press
 forward or to lag behind

24 Every soul lies in pledge for what it has earn-
 ed except the people of the right hand—

25 In Gardens asking of the wicked

26 What has brought you into the scorching fire?

27 They will say We were not of those who
 prayed

28 And we fed not the poor

29 And we wrangled with those who wrangled,

30 And we called the Day of Judgment a lie

31 Till the certainty did come upon us.—

32 And the intercession of the intercessors shall
 not avail them

33 Him whom I have created The person here meant is
 generally supposed to have been Walid b. al Moghahirah, a principal man
 among the Koraish

34 Being well provided for and not obliged to go abroad to seek
 their livings a most others of the Maccans were

17 Or as the words may be strictly rendered. I will drive him up the crag of a mountain

41 See Surah Ili 21, note

Except the people etc That is the blessed who shall redeem themselves by their good works. Some understand this of such as infants and under age who are all regarded as sinless in Islam.

48 The certainty Obviously means death

49 See Surah II 45 117 also lxxx 1 9

PRINCIPAL CONTENTS

God to Him belongs the Judgment II 1

Judgment Day 8-10, 33-8.

Prophet urged to persevere, 17

Ungodly the 42-9

SURAH LXXV —THE JUDGMENT DAY

(*Meccah*.)

The word occurs in the first verse of this Surah

JUDGMENT DAY

1 I will not swear by the Day of Judgment,

2 Neither will I swear by the soul which condemns itself

8 Think man that We cannot re-unite his bones together

- 7 But when the night is dazzled
 8 And the moon is eclipsed
 9 And the sun and the moon are joined together
 10 On that day shall man cry Where to fly to?
 11 Aye, no place to fly to
 12 With thy Lord on that day is the refuge !
 13 On that day shall man be told what he has
 done first and last
 14 Yea ! a man is evidence against himself
 15 And though he put forth his plea
 20 Aye but ye love the transitory !
 21 And ye neglect the Hereafter
 22 Faces on that Day shall beam with light,
 23 To their Lord looking on
 24 And faces on that day shall be gloomy
 25 They shall think that a crushing calamity will
 befall them
 26 Aye ! when the soul comes up to the throat
 27 And they shall cry Who will bring a charin ?
 28 And he thinks it his departure,
 29 And leg presses upon leg
 30 To thy Lord on that day he shall be driven !
 31 And he believed not, nor did he pray
 32 But he called it a lie and turned back
 38 Then he joined his people walking in a haughty
 men
 44 It is nearer to thee and nearer

35 Again, it is nearer to thee and nearer '

46 Does man think that he shall be left alone ?

1 I will not swear, because what is here asserted is too manifest to need the confirmation of an oath or the particle *la* may be taken to be intensive in this place, in which case it must be translated I swear

2 Which condemns itself Being conscious of having offended, and of falling of perfection, notwithstanding its endeavours do its duty

18 He done first and last. Or the good which he has done and that which he has left undone.

29 Leg presses upon leg In death-struggle The words may also be translated, Difficulty presses upon difficulty

41 He believed not Or He gave not alms, or was not a man of veracity

84 Woe to thee, woe!

85 O And again woe to thee woe!

PRINCIPAL CONTENTS

Judgment Day 1 16 22-5 man an evidence against himself 24 25
Death 26-30

SURAH LXXVI—MAN

(Mecca)

The word *adara* in the first verse

THE ORIGIN OF MAN

1 Did not there pass over man a period during which he was a thing unmentioned ?

2 We created man from the germ of both sexes, that We might prove him and We made him hearing and sight.

3 WE have guided him in the way whether he is thankful or unthankful

1 It refers to the gradual evolution of man

2 Prove him : which of you is the best in actions See Surah lxi: 2

Made him hearing etc. That he might be capable of receiving the rules and directions given for his guidance and of meriting reward or punishment for his observance or neglect of them

3. WE have guided him in the way God has put every man in the way whether he proves thankful for His favours, or denies them

THE KORAN

20 Verily this is a reminder : whose wills let him take to his Lord a way

30 But ye shall not will unless God pleases : verily God is knowing wise.

81 He leads whom He will into His mercy but the wrong-doers—He has prepared for them a painful punishment

PRINCIPAL CONTENTS

Koran the a reminder 20

Man his origin 1 purpose in his creation 2 guided in the way by God 3

SURAH LXXVII—THE SENT

(Mecca)

The Surah takes its name from the word which occurs in the first verse

JUDGMENT DAY

7 Verily what ye are threatened with is inevitable

- 8 When the stars are dimmed
 9 And when the heaven is cleft asunder
 10 And when the mountains are scattered,
 11 And when the apostles shall be told the time
 12 To what day it is fixed
 13 To the Day of Decision
 14 And what shall make thee know what is the
 Day of Decision ?
 15 Woe then on that day to those who called it
 a lie !
 16 For when it is said to them Bow down they
 do not bow down
 17 Woe on that day to those who called it a lie
 18 In what message after this will they believe ?
 19 What ye are threatened with: namely the Judgment of
 God

PRINCIPAL CONTENTS.

Judgment Day the 7 15

BURAH LXXVIII.—THE NEWS

(*Heaven*)

The word occurs in the first verse of the Burah

JUDGMENT DAY

- 1 Of what do they ask one another " 1
 2 Of the Great News

3 About which they disagree.

4 Aye, by and by they shall know !

5 Again aye by and by they shall know

17 Verily the Day of Decision is fixed

18 The day when there shall be a blast on the trumpet, and ye shall come forth in troops,

19 And the heaven shall be opened and be full of portals

20 And the mountains shall move away, and melt into vapour !

2 The Great Now — namely the Day of Judgment

THE UNGODLY

21 Verily Hell is a place of resort,

22 The home of the transgressors,

23 Therein to abide for ages

27 For they looked not forward to their account

28 And they gave the lie to Our signs calling them a lie,

29 But all things have We computed and noted down

THE PIOUS

31 Verily for the pious is an abode of bliss

35 Therein shall they hear no vain talk, nor an untruth

36 A reward from thy Lord gift enough !

38 The day when the spirit and the angels shall stand in order they shall not speak unless he whom the merciful God shall permit, and who shall speak right

39 That is the sure day whose then will, let him take to his Lord a home,

40 Verily, We warn you of a chastisement at hand

41 The day when a man shall see what his hands have sent before him and the ungodly shall cry O that I were dust!

PRINCIPAL CONTENTS.

Judgment Day the 1-3 17 30 38-41

Prison the 31 35 36

Ungodly the 21-3 27-9

SURAH LXXIX —WHO TEAR FORTH

(Mecca.)

The Surah derives its title from the word used in the first verse.

THE DAY OF JUDGMENT

1 By those who tear forth the souls with violence

2 And by those who with joyous release release them,

- 3 And those who glide swimmingly
 4 And those who strive with the utmost striving
 5 And those who conduct the affairs,
 6 On a day the trumpet blast shall disturb it,
 7 Which the second blast shall follow
 8 Hearts on that day shall quake—
 9 Their looks cast down
 10 They shall say What! shall we indeed be re-
 turned from whence we came?
 11 What! when we have become rotten bones?
 12 They say This then is a return to loss!
 13 Verily it will be only one sound,
 14 And behold they are on the vast Plain
 34 When the crushing calamity shall come
 35 On that day shall a man remember what he
 had striven after
 14 The vast Plain where the Judgment is to take place

THE UNGOODLY

- 36 And Hell shall be in full view of all who are
 looking on
 37 Then whoso has transgressed
 38 And has chosen the life of this world
 39 Verily Hell,—this is his abode
 40 And whoso has feared the appearing before
 his Lord and has kept his soul from lust
 41 Verily the Gardens,—that is his abode

PRINCIPAL CONTENTS

Judgment Day 111 91 93

Lugodiv the 92.91

SURAH LXXX.—HE FROWNED

(Mecru.)

The Surah d nroak name from the first verse where the word occur

THE PROPHET REPRIMANDED

- 1 He frowned and turned aside
- 2 For that the blind, may come to him ;
- 3 And what, maila, thou know, that he would be cleansed,
- 4 Or be warned and the warning profit him,
- 5 Him who is wealthy
- 6 Thou wast all attention
- 7 Yet it was not on thee that he is not cleansed
- 8 But him who comes to thee in earnest
- 9 And who fears.
- 10 Him dost thou neglect ;

1 He frowned &c. The passage was occasioned by the following incident. A certain poor blind man named 'Abdullah, came and interrupted Mohammed while he was engaged in earnest discourse with some of the principal Korah whose conversion he had hoped for but the prophet taking no notice of him the blind man not knowing he was otherwise bored raised his voice in protest, Ignorance of God

teach me something of what God has taught thee but Mohammed vexed at this interruption frowned and turned away from him for which he here reprimanded Whereupon Mohammed made ample apologies to the old man and whenever he would see him he would show him the greatest respect and say The man is thrice welcome on whose account my Lord has reprimanded me. And when at Medinah he twice made him governor of the city

JUDGMENT DAY

- 11 Aye! But it is a warning
 12 Whoso is willing he will consider
 93 When the stunning blast is heard
 184 On that day shall a man fly from his brother
 85 And his mother and his father
 96 And his wife and his children
 97 To every one on that day his own concerns
 will be enough
 98 Faces on that day shall be bright
 89 Laughing and joyous!
 40 And faces on that day with dust upon them
 41 Darkness covering them
 42 These are the ungodly the wicked

SURAH LYXAL.—THE FOLDING UP

(Mecca)

The title is taken from a word in the first verse

JUDGMENT DAY

- 1 When the sun is folded up
- 2 And when the stars fall
- 3 And when the mountains are moved away
- 4, And when the camels ten months gone with young is neglected
- 5 And when the wild beasts are huddled together
- 6 And the seas boil,
- 7 And when the souls are joined,
- 8 And when the female child who had been buried alive is asked,
- 9 For what crime she was put to death?
- 10 And when the scrolls are unrolled,
- 11 And when the heaven is moved off
- 12 And when Hell is made to blaze forth,
- 13 And when the Garden is brought nigh
- 14 The soul shall know what it has brought forth.

4 When the camels, etc. The most valuable possession of an Arab is neglected in favour of a thing of much greater extremity, namely the Judgment that is to befall them.

8 See Surah xvi (3), and notes

10 The scrolls the register of men's actions. Surah lxxxiii.
7-0 18-20

THE KORAN

37 Verily this is only a reminder to the worlds

28 To whoso among you will walk uprightly

29 (But ye shall not will unless God please the
Lord of the worlds)

PRINCIPAL CONTENTS

Judgment Day 1 11

Koran the 187-0

SURAH LXXII—THE BENDING ASUNDER

(Mecca)

The word occurs in the first verse

JUDGMENT DAY

1 When the heaven is rent asunder

2 And when the stars fall down

3 And when the seas are joined together

4 And when the tombs are turned upside down

5 The soul shall know what it has sent on before
it and left behind.

6 The soul shall know what it has actually done so as to merit
a reward in the Hereafter and what example he has left behind him
in this world for the people to follow; thus man has a double respon-
sibility of doing justice to his own soul and to those of others who
have consciously or unconsciously followed him.

Of God

6 Ye men, what has misled thee against thy
Lord the generous

7 Who created thee and fashioned thee and
moulded thee aright,

8 In what form it pleased Him did He build thee

9 Aye! but ye call the Judgment a lie

GUARDIAN ANGELS

10 And verily over you are guardians,

11 Honourable, noting down

12 Who know what ye do

13 Verily the virtuous shall be amid delights

14 And verily the wicked shall be in Hell

15 See Surah 10, 17

GOD THE JUDGE

17 And what shall make thee know what is the
Day of Judgment?

18 Again, what shall make thee know what is
the Day of Judgment?

19 A Day when one soul shall have no power in
anything for another soul and the command on that
day shall be God's

20 See also Surah 1, 45, 117

PRINCIPAL CONTENTS

God faith in Him upon 6-8 His command on the Judgment Day
17-9

Guardian-angels over men, 10-12

Judgment Day 15; God alone the Judge 16

SURAH LXXXIII—THOSE WHO STINT

(Mecca)

The first verse gives the Surah its title.

THE DECEITFUL

1 Woe to those who stint the balance!

2 Who when they take by measure from others,
exact the full3 But when they measure to them or weigh to
them defraud!4 What ' do not these think that they shall be
raised again

5 At the great Day?

1 The balance or in time and equity in mutual dealings.

2 Or who wish that others should do them justice

3 But in their own dealings they are deceitful

4 & See Surah II. 279

JUDGMENT DAY

6 The Day when men shall stand before the Lord
of the worlds

7 Yea, the register of the wicked is in Sijjin

8 And what shall make thee know what Sijjin is?

9 A Book distinctly written

10 Woe on that day to those who called it a lie!

11 Who called the Day of Judgment a lie!

12 And none calls it a lie unless only the trans-
gressor the criminal

18 You, verily the register of the virtuous is in Illuyun

19 And what shall make thee know what Illuyun

20 A Book distinctly written

T Bism l'een Ahi ap'een

21 Illuyun T word is a plural and signifies high places

PRINCIPAL CONTENTS

Descent of the 18

Judgment Day 12, 14, 50

SURAH LXXXIV - THE SPLITTING ASUNDER

(Mecor)

The Surah takes its name from the first verse.

JUDGMENT DAY

1 When the heaven is split asunder

2 And above its Lord descends

3 And when the earth is spread out

4 And has cast forth what is in her and is empty

5 And obeys its Lord dutifully

6 O man labouring thou dost labour to meet thy Lord and thou shalt meet Him

7 And thou shalt see etc. Or And thou shalt meet thy labour whether thy works be good or whether they are evil

THE HEAVENLY

10 I need not swear by the sunset radiance.

17 And the night, and what it drives

18 And the moon when at her full

19 That ye shall be carried onward from stage to stage

19. Carried onward from stage to stage Refers to man's onward progress in the Hereafter according to his achievement in this life

20 What they hide That : their real feelings whether they have reason to reject it or they do it in malice

THE KORAN

20 What has come to them that they believe not

21 And when the Koran is recited to them they worship not

22 Yea, those who disbelieve call it a lie

23 God best knows what they hide

24 Then give them glad tidings of a painful punishment

25 Except those who believe and do good for them is a reward that fails not

PRINCIPAL CONTENTS

Hereafter the 10-20

Judgment Day 1-6

Man's future 10

SURAH LXXXV — THE (CELESTIAL) SIGNS (Mecul)

The title of the Surah is derived from the first verse

THE WONDERS :

1 By the heaven full of towers,

2 By the promised Day,

3 By the witness and the witnessed,

4 Perish the masters of the pit,

5 Of fire supplied with fuel

6 When they sat around it,

7 Witnesses of what they inflicted on the faithful

8 And they afflicted them only for that they believed in God the mighty the praiseworthy

9 Whose is the kingdom of the heavens and the earth and God is witness of all things.

10 Verily those who persecute the faithful men and women, and repent not for them is the punishment of Hell, and the torment of burning

1 Towers the sign of the Zodiac

4 Masters of the pit These were the mighty of the persecution raised by Ya Nawas, the Jewish king of Yemen in A C 522, against the inhabitants of Najran who having embraced Christianity the bigoted tyrant commanded all those who would not renounce their faith to be cast into a pit, or tower filled with fire, and there burnt to a cinder

Or as some choose to understand the words Witnesses against themselves in the Judgment Day of the wrong they did to the faithful

PRINCIPAL CONTENTS

Persecutors of the Faithful 110

SURAH LXXVI—THE NIGHT COMER

(Mecca)

The title is taken from the first verse of this Surah

GUARDIAN ANGELS

1 By the heaven and the night-comer !

2 And what shall make thee know what the
night-comer is ?

4 Every soul has a guardian set over it

4. See Surah 1 10 1

PATIENCE ENJOINED

15 Verily they plot a plot,

16 And I will plot a plot

17 Wherefore bear with the ungodly let them
alone a while

15 This refers to the stratagems the Korieth laid against Islam

PRINCIPAL CONTENTS

Guardian angels over men 4

Patience enjoined 1

SURAH LXXVII—THE MOST HIGH

(Mecca)

The title is taken from the first verse of the Surah

Or God

1 Praise the name of thy Lord the Most High

2 Who created and balanced

3 Who fixed the destiny and guided

4 Who brings forth the pasture

5 And reduces it to dusky stubble

6 Fixed etc Determined their various species, properties
ways of life etc

And guided the rational by their reason and also by revela-
tion and the irrational by instinct etc

THE PLAN

14 Blessed is he who purifies himself

15 And remembers the name of his Lord and
prays!

16 But ye prefer the life of this world,

17 Though the Hereafter is better and more
enluring

18 Verily this is in the Books of old

19 The Books of Abraham and Moses

20 This point to the conclusion of the same revelation to the
prophets in different times and among different peoples

(14)

PRINCIPAL TEXTS

God His power and will etc 1

Part the 14 15

Her history etc etc 16 17

SURAH LXXVIII — THE OVERWHELMING

(Mecca)

The word occurs in the first verse of this Surah

THE JUDGMENT DAY

1 Has the message about the Overwhelming
come to thee ?

2 Faces on that day shall be cast down

3 Labouring and toiling

4 And faces on that day shall be joyous,

5 Well pleased with their strivings —

6 In a lofty Garden

7 No vain talk shalt thou hear therein

8 The Overwhelming is a name given to the Judgment Day
because it will suddenly overwhelm all creatures with fear for
that their works will then be judged

9 Or employing and wearying themselves, in what shall avail
them not

SIGNS OF GOD

10 Do they not see the camels, how they are
created ?

11 And the heaven how it is raised ?

12 And the mountains, how they are fixed ?

13 And the earth how it is spread out ?

GOD ALONE THE JUDGE

14 Warn thou then, for thou art only a warner

- 2 Who created and balanced
 3 Who fixed the destiny and guided
 4 Who brings forth the pasture
 5 And reduces it to dusky stubble

3 1 Fixed etc Determined their various species, proportion
 ways of life etc

And guided : the rational by the reason and also by revela-
 tion and the irrational by instinct etc

THE PURSE

- 14 Blessed is he who purifies himself
 15 And remembers the name of his 'Lord and
 prays'
 16 But ye prefer the life of this world,
 17 Though the Hereafter is better and more
 enduring
 18 Verily this is in the Books of old
 19 The Books of Abraham and Moses.

18. This points to the continuity of the same revelation in the
 prophets in different ages and among different peoples

PRINCIPAL CONTENTS.

Qud : His power and wisdom : 1
 Lam : 14 15
 Revelation : 16 17 18 19

SURAH LXXVIII — THE OVERWHELMING

(Mecca)

The word occurs in the first verse of this Surah

THE JUDGMENT DAY

1 Has the message about the Overwhelming
come to thee ?

2 Faces on that day shall be cast down

3 Labouring and toiling

4 And faces on that day shall be joyous

5 Well pleased with their strivings —

6 In a lofty Garden

7 No vain talk shalt thou hear therein

8 The Overwhelming is a name given to the Judgment Day
because it will suddenly overwhelm all creatures with fear for
that their works will then be judged

9 Or employing and wearying themselves, in what shall avail
them now

SIGNS OF GOD

10 Do they not see the camels, how they are
created ?

11 And the heaven how it is raised ?

12 And the mountains, how they are fixed ?

13 And the earth how it is spread out ?

GOD ALONE THE JUDGE

14 Warn thou then, for thou art only a warner

22 Thou hast no authority over them

23 Unless whose turns back and disbelieves,

24 Him will God punish with a severe punishment

25 Verily to Us will they return

26 Then will it be Ours to take their account

17 'The camels. These animals are of such use or rather necessity in the east that the creation of a species so wonderfully adapted to these countries is a very proper instance to an Arabian of the power and wisdom of God. Some however think the clouds (which the original word also signifies) are here intended the heaven being mentioned immediately after but we have preferred to keep to the former because clouds are very seldom if ever seen in Arabia and Mohammed could hardly appeal to them from his desert home more suitably than to their domestic animal which they justly esteemed as the ship of the desert.

PRINCIPAL CONTENTS.

God, His signs, 17-20.

Judgment Day 1-3 8-10 11 God the Judge 11-17

SURAH LXXIX—THE DAYBELL (Mecca.)

The word from which this Surah derives its title occurs in the first verse

(OLD HISTORIES)

5 Hast thou seen how thy Lord did with Ad

6 Of Iram, who were as pillars?

7 Whose like has not been created in the land
 8 And with Samud, who hewed the rocks in the
 valley ?

9 And with Pharaoh master of the stakes ?
 10 Who all transgressed in the land,
 11 And multiplied corruption therein
 12 Wherefore thy Lord poured out upon them
 the scourge of torment

6, Iran the name of the territory or the city of the Adites
 as pillars. Refers to their gigantic stature Or it may refer to
 the lofty buildings and delightful gardens said to have been built by
 Shaddad son of Ad in which case however this verse should be trans-
 lated At Iran adorned with pillars, or lofty monuments

7 If we choose the latter interpretation it should be rendered
 Whose like has not been erected in the land

GOD HIS KNOWLEDGE.

13 Verily thy Lord is in a watch tower
 14 As to man when His Lord proves him and
 honours him and is bounteous to him
 15 He says, My Lord honours me
 16 But when He proves him and withholds his
 provisions from him
 17 He says, My Lord despises me.
 18 Nay ! but ye honour not the orphan,
 19 Neither do ye urge to feed the poor
 20 And ye devour the inheritance devouring,
 greedily,
 21 And ye love wealth with exceeding love.

18 A Watch Tower from where He observes the actions of men

19 For worldly prosperity or adversity is not a certain mark either of the favour or disfavour of God

20 Not suffering women or young children to have an share in the inheritance of their husbands or parents

THE JUDGMENT DAY

22 Aye! When the earth is crushed with a crushing

23 And thy Lord comes and the angels also in order

24 And Hell on that day is moved up on that day shall man remember himself but how will remembrance avail him?

25 He will say O that I had sent something forward for my life!

27 O thou soul which art at rest

28 Return to thy Lord, well pleased and pleasing

29 Enter thou among My servants

30 And enter thou My Gardens.

31 Some expound this of the soul which having by pursuing the contemplation of natural causes raised itself to the knowledge of that Being which produced them and exults of unceasing rest fully contented or rejoices in the knowledge of Him and the contemplation of His perfection Others however understand the words of the soul which having attained the knowledge of the truth rests satisfied and relies securely thereon undisturbed by doubts or of the soul which is secure of its salvation and free from fear or sorrow

PRINCIPAL CONTENTS.

God, His knowledge 13

Historics old & new

Judgment Day 21-30

SURAH XC —THE SOIL

(Mecca)

The Surah takes its name from the word occurring in the first verse.

MAN HIS DUTY

8 Have We not made him two eyes ?

9 And a tongue and two lips ?

10 And pointed him out the two high ways ?

11 Yet he attempts not the steep one !

12 And what shall make thee know what the steep one is ?

13 To free the captive,

14 Or to feed on the day of famine

15 The orphan of thy kin or the poor ' that lies in the dust

16 And finally to be of those who believe and enjoin steadfastness on each other and enjoin compassion on each other

17 These are the people of the right hand

8 Him refers to man in verse 4 above

10 The two high ways : namely of good and evil

1 The people of the right hand the blessed See Surah Ivi, 8

PRINCIPAL CONTENTS

Man his duties 17-8

SURAH XCL—THE SUN

(Mecca)

The word occurs in the first verse

THE PEARL IN SPIRIT

- 1 By the sun and its noondy brightness
- 2 By the moon when she follows him
- 3 By the day when it brightens
- 4 By the night when it covers it,
- 5 By the heaven and Him who built it
- 6 By the earth and Him who spread it out
- 7 By the soul and Him who balanced it
- 8 And breathed into it its wickedness and its

piety

- 9 Now blessed is he who keeps it pure.
- 10 And lost is he who corrupts it !

4 That is And inspired into it its faculty of distinguishing and power of choosing wickedness and piety

PRINCIPAL CONTENTS

Pure the number 110.

SURAH XCII—THE NIGHT

(Mecca)

The word occurs in the first verse

MEN THEIR AIMS

- 1 By the night when it covers

- 2 By the day when it brightens up
 3 By Him who created the male and the female,
 4- Verily your aims are divers !

THE PIOUS

- 5 But as to him who gives alms and fears to
 do wrong,
 6 And believes in the good
 7 To him will We make easy the way to happiness.

THE UNGOODLY

- 8 And as to him who is covetous and bent
 on riches,
 9 And calls the good a lie
 10 To him will We make easy the way to misery
 11 And his wealth shall not avail him when he
 goes down.

THE BLESSED AND THE DAMNED

- 12 Verily Ours is the guidance,
 13 And Ours the Hereafter and this life
 14 And I warn you of the flaming Fire
 15 None shall be cast into it but the most
 wicked
 16 Who have called it a lie and turned back
 17 But the pious shall be kept away from it —
 18 Who gives of his wealth to purify himself,
 19 And who offers not favours to any one for a
 reward,

20 But only as seeking the Face of His Lord the Most High

-1 And in the end he will be well pleased

20 The Face of his Lord His glory that refers to the Beatitude
Verdon

PRINCIPAL CONTENTS

From the 57

Reward of the pious 17 21 that of the wicked 14 6

Ungodly the 4-11

SURAH ACIN — THE BRIGHTNESS

(*Al-acin*)

The title is derived from the first verse of the Surah

This and the six following Surahs are expressions of a state of deep mental anxiety and depression in which Mohammed is assured of God continued protection. They belong to a period when his own was very dubious, and his future career by no means clearly marked out.

MOHAMMED ASSURED OF GOD'S PROTECTION

1 By the noon day brightness,

2 And the night when it darkens,

3 Thy Lord has not forsaken thee neither is he displeased

4 And the Hereafter shall be better for thee than the present

5 And in the end thy Lord will give to thee and thou shalt be well pleased

- 6 Did He not find thee an orphan and gave thee
a home '
7 And found thee erring and guided thee '
8 And found thee needy, and enriched thee '
9 Then as for the orphan oppress him not
10 And as to him who asks of thee chide him₁₇
not away
11 And as for the favours of thy Lord, tell it
abroad

3 It is related that Mohammed had once turned away from an importunate beggar which later on made him quite uneasy and only when this Surah was revealed was he assured of his¹ repentance having been accepted of his Lord

5. Mohammed lost his father a few days before h⁴ birth and his mother in his sixth year when h was thrown upon the care of his grandfather Abdul Muttalib in whose house he remained, for another three years, after which again, on the death of his grandfather he was taken under protection by his uncle Abu Talib who died at an advanced age in the third year before the Hegira.

7 From a boy up Mohammed had been a thinker intent on religious subjects, and at the age of 40 he felt confirmed in his earnest strivings after the truth

8 At the the age of 25 Mohammed was obliged to seek for his own livelihood and was only relieved when in the same year Khadijah (a rich lady) extended her hand to him in marriage.

11 God's tender mercy and pity are all-embracing.

PRINCIPAL CONTENTS.

God, His mercy and pity 11

Mohammed assured of God's continued protection 1 11

SŪRAH XCIV —THE OPENING

(Mercy)

The title is taken from the first verse of the Surah

MOHAMMED CONFIRMED

- 1 Have WE not opened for thee thy breast ?
- 2 And eased thee of thy burden
- 3 Which galled thy back ?
- 4 And have WE not raised thy name for thee ?
- 5 Then verily with trouble comes ease.
- 6 Verily with trouble comes ease.
- 7 And when thou art free, then labour
- 8 And to thy Lord strive

1. By deepening and enlarging it to receive the truth and wisdom and prophecy or by freeing thee from oppression and ignorance

- 2 Thy burden that is mental struggle
- 7 Labour that is to serve God.

PRINCIPAL CONTENTS

Mohammed confirmed 1-8

SŪRAH XCV —THE FIG

(Mercy)

The word which gives the Surah its title occurs in the first verse

MAN HIS CREATION AND FALL

- 1 By the fig and the olive

2 By Mount Sinai

3 And this inviolate soil

4 We have created man of the most excellent fabric.

5 Then We brought him to be the lowest of the low—

6 Except those who believe and do good for them is a reward unailing

7 What then shall make thee call the Judgment a lie after this

8 Is not God the best of judges

4 B That is as the commentators generally expound the passage. We created man of comely proportion of body and great perfection of mind and yet We have doomed him in case of disobedience to be cast into Hell. Some however understand the words of the glorious constitution of man in the prime and strength of his age and of his miserable decay when he becomes old and decrepit but they seem rather to intimate the perfect state of happiness wherein man was originally created and his fall from thence in consequence of his disobedience to a state of misery in this world and becoming liable to an infinite more miserable in the next

PRINCIPAL CONTENTS

Man his creation & his fall &c

111 1 11 111

111 111 111

111 111 111

SURAH XCVI—THICK BLOOD

(Mercu)

The Surah derives its name from the word *accharin*, in verse 2

The first five verses are allowed to be the first piece of revelation revealed to the prophet of Islam

THE FIRST CALL

- 1 Cry in the name of thy Lord who created—
- 2 Created man from blood
- 3 Cry for thy Lord is the most beautiful
- 4 Who taught the use of pen
- 5 Taught man what he knew not
- 6 Blood! in the original state, his germ

MAN HIS INSOLENCE

- 6 Aye verily man is insolent
- 7 At seeing himself get rich
- 8 Verily to thy Lord is the return
- 9 What thinkest thou of him who holds back
- 10 A servant when he prays?
- 11 What thinkest thou? If he followed the guidance or enjoined piety?
- 12 What thinkest thou? If he called it a lie and turned his back?
- 13 What! does not he know that God sees?

19 Nay obey not him but worship and draw
near to Him

9 Of him This refers to Abu Jahl

10 Sarrant, or lit slave

1

PRINCIPAL CONTENTS

Man his insolence 6 7 his fate 8 13

Mohammed, his first call 1-5

,

, , ,

1 11 17

SURAH XCVII—POWER

(Mecca)

The Surah is named from the word in the first verse

THE KORAN REVEALED

1 Verily WE have revealed it on the night of
power

1 The night of power This was the night Mohammed received
his first revelations. The Moslem doctors generally place this night
sometime during the last ten nights of Ramadhan and the more accepted
date is the night which falls between the 23rd and 24th days of that
month

1

, ,

4

1

1 11 1

PRINCIPAL CONTENTS

Koran the revealed during the month of Ramadhan 1

SURAH XVIII—CLEAR EVIDENCE

(Medinah)

The Surah derives its name from the word which occurs in verse 1

THE URGENT OF REPLYING

And those who were given the Book were not divided among themselves until after that there had come to them the evidence

4 And they were only commanded to serve God being sincere in religion and upright and to be steadfast in prayer and give alms and that is the standard religion

9 And it is not a

PHILIPPAI CONTENTS

People of the Book commanded to worship God
it is the duty of the man of the Book to

SURAH XIX—THE EARTHQUAKE

(Mecca)

The word from which the Surah is named occurs in the last verse

THE SUPREMACY DAY

6 On that Day the men of the world are forward in the dust classes to see their works

SURAH CI —THE STRIKING

(Mecca)

The title is derived from the first verse of this Surah

THE JUDGMENT DAY

5 Then as to him whose balance is heavy—his
will be a life well pleasing

6 And as to him whose balance is light—his
abode is the Pit

PRINCIPAL CONTENTS

Judgment Day 5 6

SURAH CII —DESIRE.

(Mecca)

The first verse of this Surah gives it the title it bears.

VAIN DESIRES

- 1 The desire of increase occupies you
- 2 Till ye come to the graves.
- 3 Nay in the end ye shall know
- 4 Again nay in the end ye shall know
- 5 Nay if ye only knew it with certainty !
- 6 Ye shall surely see Hell

7 Again ye shall surely see it with an eye of certainty

8 Then shall ye be asked on that day about the pleasures.

PRINCIPAL CONTENTS

Increase, desire of 1-5.

Judgment Day 8

SURAH CIII—THE AFTERNOON

(Merca.)

The word occurs in the first verse.

THE FATE OF MAN

1 By the age

2 Verily man is in loss.

3 Except those who believe and do good, and enjoin truth and enjoin steadfastness on each other

PRINCIPAL CONTENTS.

Man, his fate 1-3

SURAH CIV —THE SLANDERERS,

(Verse 1)

The word occurs in the first verse

SLANDER AND BACKBITING

- 1 Woe to every slanderer backbiter
 2 Who hoards up wealth and count it over
 3 He thinks that his riches will be with him for
 ever
 4 Aye he will surely be cast into the crushing
 fire
 5 Counts etc. His is the loss of his wealth

PRINCIPAL CONTENTS

Slanders, 1
 Money etc, 11

SURAH CV —THE ELEPHANT

(Verse 1)

The word occurs in the first verse

In the year of M hammed both Abulshah ib Chai and King
 Yemen had built a church at Massah with design to draw the Arabs to
 go on pilgrimage there as a mark of visiting the tomb of Alwara. It
 disappointed to this he determined to destroy the building, and sent
 a host of at the head of large army where a war elephant plant
 an animal quite new to the Arabs and also to the Christians. The
 reached there but the 6th day of the month of Muharrar the elephant
 died and the army retired in confusion.

OF ABRAHAH'S ATTACK

1 Hast thou seen how thy Lord did with the masters of the elephant ?

2 Did not He make their stratagem lead them astray ?

3 And send down upon them afflictions in succession

4 To inflict upon them punishment prescribed

5 And make them like leaves of corn eaten down ?

3 It may also be rendered . And send down upon them birds in flocks for the word translated afflictions also means birds. See Surah xvii 14, and notes thereon.

The word occurs in the first verse.

4 Or To cast down upon them stones of baked clay

It is supposed that the pestilence was small-pox as the word for small-pox also means small stones in reference to the hard gravelly feeling of the pustules.

PRINCIPAL CONTENTS.

Abraham's attack on Mecca 1-5

SURAH CVL.—THE KORISHI

(Mecca)

(OF 4 GOODNESS)

1 For the uniting of the Korish

2 Their uniting for the caravan of winter and summer

3 Let them serve the Lord of this House

4 Who provides them against hunger and has made them safe from fear

5 This refers to the custom of sending out regularly from Mecca two caravans, one in winter and the other in summer to bring supplies of provisions from Yemen and Syria to keep off famine.

6 Fear Refers to Abraham's Invasion

PRINCIPAL CONTENTS

Annual caravans, 1-5

SURAH CVII—RELIGION

(Mecca.)

The word occurs in the first verse

THE ISRAEL

1 What thinkest thou of him who calls the Religion a lie?

2 He it is who pushed away the orphan

3 And urges not others to feed the poor

4 Then was to those who pray

5 Who in their prayers are careless

6 Who make a show of devotion

7 And refuse help to the needy

8 He is one of the losers

PRINCIPAL CONTENTS.

Religion who give it the lie 1 "

Prayers careless, & for a show & without a pitying heart "

SURAH CVIII—THE ABUNDANCE

(Mecca.)

The word occurs in the first verse

PROMISE OF GOD

- 1 Verily We have given thee an abundance
- 2 Then pray to thy Lord and stand upright

PRINCIPAL CONTENTS

Promises of God 1 2

SURAH CIX—THE UNBELIEVERS

(Mecca.)

This Surah is an open declaration of faith to the unbelievers, hence its title.

AN OPEN DECLARATION

- 1 Say thou Ye who disbelieve;
- 2 I do not worship what ye worship,

2 Their uniting for the caravan of winter and summer

3 Let them serve the Lord of this House

4 Who provides them against hunger and has made them safe from fear

2. This refers to the custom of sending out regularly from Mecca two caravans, one in winter and the other in summer to bring supplies of provisions from Yemen and Syria to keep off famine.

4. Fear. Refers to Abraham's invasion

PRINCIPAL CONTENTS

Actual lines are 16.

SURAH CVII—RELIGION

(Mecca.)

The word occurs in the first verse

THE INVOCATION

1 What thinkest thou of him who calls the Religion a lie?

2 He it is who pushes away the orphan

3 And urges not others to feed the poor

4 Then woe to those who pray

5 Who in their prayers are careless

6 Who make a show of devotion

7 And refuse help to the needy

8 But you—Alphabetical List—22

PRINCIPAL CONTENTS

Beligion who give it the lie 17

Prayers, careless & for a show 6 without a pitying heart ,

SURAH CVIII —THE ABUNDANCE

(Mecca.)

The word occurs in the first verse

PROMISE OF GOD

- 1 Verily We have given thee an abundance
- 2 Then pray to thy Lord and stand upright

PRINCIPAL CONTENTS

Promises of God, 1 2

SURAH CIX —THE UNBELIEVERS

(Mecca.)

This Surah is an open declaration of faith to the unbelievers hence its title

AN OPEN DECLARATION

- 1 Say thou Ye who disbelieve
- 2 I do not worship what ye worship,

- 4 Nor do ye worship what I worship
- 4 Neither will I worship what ye worship,
- 5 Neither will ye worship what I worship—
- 6 Let have your religion, and I have my religion

PRINCIPAL CONTENTS

Meccan this position largely defined 1-6

SURAH CA —HELP

(Mashuk)

The word occurs in the first verse

THE CONQUEST OF MECCA

- 1 When comes the help of God and the Victory
- 2 And thou seest men entering the religion of God in troops
- 3 Then celebrate the praise of thy Lord and ask pardon of him verily He is ever relenting

1 The Victory of Mecca which happened in A. H. 9 when people flocked to accept Islam

PRINCIPAL CONTENTS.

Victory of Mecca, 1-3

SURAH CXI—ABU LAHAB

(Mecca.)

The word occurs in the first verse

ABU LAHAB CURSED

1 Perish the hands of Abu Lahab and perish he!

2 His wealth shall avail him not nor his gains.

1 Abu Lahab was the surname of Abdul Uzra an uncle of Mohammed. He was a most bitter enemy to his nephew and opposed the establishment of his new religion to the utmost of his power. When the prophet had called together his own people and told them of his message from on high Abu Lahab cried out Perish thou! Was it for this thou hadst called us? and took up a stone to cast at him which occasioned this passage.

By the hands some by a synecdoche understand his person others by a metonymy his affairs in general they being transacted with those members or his hopes in this world and the next

PRINCIPAL CONTENTS

Abu Lahab cursed, 192

SURAH CXII—THE UNITY

(Mecca)

This Surah is a declaration of the Islamic faith in the Unity of God hence the title

THE UNITY OF GOD

1 Say thou He is the one God!

2. God the eternal !
3. He begets not
4. And is not begotten !
5. And there is not one like to Him

PRINCIPAL COPIES

God the son 1 has shown 3 nor any like 5

SURAH CXIII—THE DAYBREAK

(Meccan)

The word occurs in the first verse

RECTOR IS GOD

1. Say thou I betake me to the Lord of the daybreak
2. From the evil of what He has created
3. And from the evil of the night when it comes on
4. And from the evil of those flowing on knot
5. And from the evil of the eastern when he comes

2. This is from the evil of what He has created from the perverted and evil things of those living with Him a power to show all external effects of necessary agency as for power over the world being good in the whole and the evil of night and those who are

4. Those flowing, and the evil of those who are in the world in a certain way as on them, uttering at the same time a word of

meant flows over them in order to work on and debilitate the person they had a mind to injure

PRINCIPAL CONTENTS

God refuge in from evils, 1-5

SURAH CXIV—MEN

(*Mecor*)

The word occurs in the first verse

REFUGE IN GOD

- 1 Say thou I betake me to the Lord of men
- 2 King of men
- 3 God of men
- 4 From the evil of the whisperer who slyly withdraws,
- 5 Who whispers into the bosoms of men
- 6 From Jinn and men
- 4 That is, the evil spirits

PRINCIPAL CONTENTS.

God refuge in from evil spirits 1-6

♙

1

4

1

ADDENDA

Surah ii 2 And observe prayer

Prayer is the first of the four fundamental points of religious practice in Islam. It was by Mohammed regarded so necessary a duty that he used to call it the pillar of religion and the key of Paradise. Its value is set forth in Surah xxix 44

That this important duty might not be neglected Mohammed obliged his followers to pray five times every twenty four hours, at certain stated times: namely 1 Between dawn and the sun rise 2 After the sun has begun to decline from the meridian 3 In the afternoon before sun-set 4 After sun set, and before the day is shut in 5 Before the first watch of the night. These prayers are always binding upon all Moslems, but there are other prayers which are supererogatory in accordance with the practices of the Prophet.

The principal thing to be regarded in the discharge of this duty is the inward disposition of the heart which is the life and spirit of prayer: its most punctual observance of the external rites being of little or no avail if performed without due attention reverence devotion and hope. See Surah lxxvii 14 15 lxvii 12 xlii 34 35 vii 51 xxi 11 152 239 etc

Surah ii 172.

Mohammed's definition of charity embraced the wide circle of kindness. Every good work, he would say is charity. Your smiling in your brother's face is charity an exhortation addressed to your fellow men to do good is equal to almsgiving your putting a wanderer in the right road is charity your assisting the blind is charity your removing stones and thorns and other obstructions from the road is charity your giving water to the thirsty is charity.

Surah ii 187 Rancour is worse than slaughter

The primary significance of the Arabic word *sinah* translated rancour is burning with fire. It signifies a trial or probation and affliction distress or hardship and particularly an affliction whereby one is tried, proved or tested. See L. W. Lane's Arabic-English Lexicon p. 3335

Surah II 230 At the same time the Prophet emphatically said —

Cursed is the second husband who marries the wife (divorced) lawful for her first husband and cursed is the first husband for whom she is made lawful

Surah II 272 The following are some of the teachings of Mohammed on the subject of education —

To acquire knowledge is binding upon all Moslems whether men or women

The ink of the scholar is more holy than the blood of the martyr

Paradise is open to him who leaves behind him a pen and his ink

The world is supported by four things only the learning of the wise the justice of the great the prayer of the righteous and the labour of the brave

A mind without education is like a body without a soul

Glory consists not in wealth but in knowledge

Acquire knowledge because he who acquires it in the way of the Lord performs an act of piety who speaks of it praises the Lord who seeks it achieves God who dispenses instruction in it, bestows alms and who imparts it to its fitting objects performs an act of devotion to God Knowledge raises its possessor to distinguish what is true from what is false it lights the way to Heaven it is our friend in the darkest moment (in our darkest hour) our companion when bereft of consolation it guides us to happiness it contains in its marrow it is our ornament in the company of friends it serves as an armour against our enemies With knowledge all creatures (all men) are alike of freedom and to a noble position associated with a very high position in the world and attained the perfection of happiness in the next

Seek for knowledge even if it be at the bottom of the sea

He who travels to distant countries for knowledge will be rewarded as if he had fought a hundred battles

He who travels in search of knowledge is like a man who is on the way to Paradise

One hour a meditation on the work of the Creator, is better than seventy years of prayer

To listen to the instructions of science and learning for one hour is more meritorious than attending the funeral of a thousand martyrs—more meritorious than standing up in prayer for a thousand nights

To the student who goes forth in quest of knowledge, God will allot a high place in the mansions of bliss: every step he takes is blessed and every lesson he receives has its reward

The seeker of knowledge will be greeted in Heaven with a welcome from the angels.

To listen to the words of the learned, and to instil into the heart the lessons of science, is better than religious exercises.

Him who favours learning and the learned, God will favour in the next world.

—He who honours the learned humbles me

Surah II 274

While inculcating charity in the widest sense of the word the Prophet of Islam condemned beggary in disallowing terms. I shall here instance only one! A man came to the Prophet begging alms the Prophet said Have you nothing at home? Yes said he I have a large carpet with one part of which I cover myself and spread the other and a wooden cup out of which I drink water The Prophet said Bring me the carpet and the cup And when the man brought them, Mohammed took them in his hands and said Who will buy these? A man said, I'll buy them for one dirhem The Prophet said, Who will give more? This he repeated twice or thrice until another man paid two dirhems. Mohammed gave away the carpet and the cup to that man and taking the two dirhems gave it to the man saying Buy food with one of them and give it to your family that they may make it their sustenance for a few days, and buy a hatchet with the other and bring it to me And when the man brought it, Mohammed himself put a handle to it, and giving it to the man said, Go thou out wood, and sell it and let me not see thee for a fortnight. The man did as he was commanded and when after a fortnight he came to Mohammed he had already got ten dirhems. The Prophet blessed him and said Buy a garment with part of them and food with part. And verily

that they might have been a terrible thing which though terrible
 but it was not a new one the one which he listed them
 wherein a Mohamud law was off from it which one would have seen
 were the other forms of this story has been examined in my
 mind as one of Mohamud pp 213-6 Calcutta, 1910

Such as the Union, the saying of Mohamud
 are the following —

The way in which the matter is done who when they meet to
 remind of the world of the matter are those who are
 glad to see it had a danger tried and work out the
 people

people who are to the world shall have the same of the
 the world

It is no matter to injure people's reputation or to
 make an error or to talk of it

It is not a matter to be taken out from the world

The way in which you can make for factoring is immediately to
 ask people if they have been injured and to say if they have
 not but I have done and to determine it in the end again

that so you might take from them part of what ye have given them, unless they are guilty of a plain filthy action but associate kindly with them for if ye hate them it may be ye hate a thing wherein God has placed much good for you

24 And if ye desire to exchange a wife for another, and have also given the one of them a treasure, take not away anything therefrom Will ye take it by slandering her and doing her a flagrant wrong?

25 And how can ye take it, when the one of you has gone in to the other and they have received from you a strict bond?

26 Unless they are guilty etc in which case they lose their dowry

But associate good for you This embodies a piece of sound advice to the husbands about to throw away their wives

27 Exchange a wife etc i.e. divorcing one and marrying another

A treasure ever so large a dowry

Will ye take it, etc One of the most touching passages in the Koran

Slandering her accusing her of immodesty which is the only excuse to keep back the settlement already made upon her See note on verse 23 above

FORBIDDEN MARRIAGES

26 Marry not women whom your fathers have married, except what is already past for this is a shame, and hateful and an evil way

27 Forbidden to you are also your mothers and your daughters, and your sisters, and your aunts, both on the father and mother's side and your nieces on the brother and sister's side, and your foster mothers, and your foster-sisters, and the mothers of your wives, and your step-daughters who are under your tuition, born

wives to whom ye have gone in—but if ye have
 0 in to them then it is no crime in you to marry
 —and the wives of your sons who proceed out of
 ns and ye shall not marry two sisters—except
 it is already past Surely God is gracious, com-
 ate

Also married women, except what your right
 ave already possessed thus is ordained you from
 Outside this ye are allowed to seek wives by
 of your wealth with modest conduct, and with
 ication And give them for the advantage, ye
 from them their dowry—this is the law but it
 rime in you to make agreements over and above
 Surely God is knowing wise.

Except what your right hands, etc See notes on verse 3

1 MAY BE MARRIED

And whoso among you has not means enough
 rry free believing women, then let him marry
 f your slave-girls as ye have already got under
 and such as believe God well knows your
 Ye are the one from the other then marry them
 he consent of their people, and give them their
 according to justice—living chastely with them,
 1 fornicating and not taking them for concubines.

And if after marriage they commit adultery
 or them is a punishment half of that for free
 1 This is for him among you who is afraid of doing
 but if ye abstain, it is better for you And God
 ous, compassionate

God desires to make this known to you and to
 you in the way of those who have been before you
 1 turn to you in mercy God is knowing wise.

that ~~so~~ you might take from them part of what ye have given them unless they are guilty of a plain filthy action but associate kindly with them for if ye hate them it may be ye hate a thing wherein God has placed much good for you

24 And if ye desire to exchange a wife for another and have also given the one of them a treasure, take not away anything therefrom Will ye take it by slandering her and doing her a flagrant wrong?

25 And how can ye take it when the one of you has gone in to the other and they have received from you a strict bond?

¶ Unless they are guilty is in which case they lose their dower

But associate good for you This embodies a piece of sound advice to the husbands about to throw away their wives

¶ Exchange a wife, etc by divorcing one and marrying another

A treasure / ever so large a dower

Will ye take it, etc One of the most touching passages in the Koran.

Slandering her, accusing her of immorality which is the only excuse to keep back the settlement already made upon her See notes on verse 21 above

FORBIDDEN MARRIAGES

26 Marry not women whom your fathers have married, except what is already past for this is a shame and hateful and an evil way

27 Forbidden to you are also your mothers, and your daughters, and your sisters, and your aunts, both on the father and mother's side, and your nieces on the brother and sister's side and your foster mothers, and your foster sisters, and the mothers of your wives and your step-daughters who are under your tuition born

of your wives to whom ye have gone in—but if ye have not gone in to them then it is no crime in you to marry them—and the wives of your sons who proceed out of your loins and ye shall not marry two sisters—except where it is already past Surely God is gracious, compassionate.

26 Also married women except what your right hands have already possessed this is ordained you from God Outside this ye are allowed to seek wives by means of your wealth with modest conduct and without fornication And give them for the advantage, ye receive from them their dowry—this is the law but it is no crime in you to make agreements over and above the law Surely God is knowing wise.

28 Except what your right hands, etc. See notes on verse 3 above

SLAVES MAY BE MARRIED

29 And whose among you has not means enough to marry free believing women, then let him marry such of your slave girls as ye have already got under your hands and such as believe God will know your faith Ye are the one from the other then marry them with the consent of their people, and give them their dower according to justice—living chastely with them, and not fornicating and not taking them for concubines.

30 And if after marriage they commit adultery then for them is a punishment half of that for free women This is for him among you who is afraid of doing wrong but if ye abstain, it is better for you And God is gracious, compassionate

31 God desires to make this known to you and to guide you in the way of those who have been before you, and to turn to you in mercy God is knowing wise.

32. God desires to turn Himself to you, but they who follow their own lusts, desire that ye go wide astray. God desires to make it light to you, for man was created weak.

29. Ye are the one from the other. Both of you come of the same stock. One of the most charming appeals of the *koran*. It aims at levelling the old land marks in Arabia of the distinction between a free-born Arab and a negro slave.

Marry them, etc. His *e-girl* might be married lawfully but there is absolutely no provision for concubinage in Islam.

30. For them a punishment, etc. The reason of this being that they are not presumed to have an good education.

31. They who follow their own lusts are mentioned in contrast distinction to those who are afraid of *God*, wrong as verse 30 above.

God desires to make it light to you. He only ordains such laws as ye can receive without difficulty.

'Man was created weak' in law sufficient regard has been done to his weakness.

WEALTH ITS USE AND ABUSE

33. Ye believers, devour not your wealth among yourselves in vanity unless there is merchandizing among you by your own consent. And kill not yourselves. Truly God is to you compassionate.

34. And whoever does this maliciously and wrongfully We will surely cast him into the *Fire*,—and this is easy with God.

35. If ye avoid the deadly sins which are forbidden you, We will blot out your faults, and We will introduce you with an honourable entry.

36. Covet not the gifts by which God has raised some of you above the others. For the men is a portion of what they earn, and for the women also a portion of what they earn therefore ask of God for His grace. Surely God has knowledge of all things.

37 To every one We have appointed kindred, as heirs of what their parents and kindred leave, and to those with whom your right hands have joined in contract Give them their portion. Surely God is a witness over all things

33 In vanity in foolish display

Kill not yourselves, by committing mortal sins, or such crimes as will destroy yourselves

35 The deadly sins, such as associating anything with God murder, calumniating women, wronging orphans, sacrificing principles, of life-duty, disobedience to parents some add to it pride idleness, gluttony lust avarice envy wrath The commentators also hold that there is no end to the number of such sins

38 The gifts such as honour power riches and other advantages. Here probably it refers to the distribution of inheritances according to the preceding ordinances whereby some have a larger share than others

What they earn they shall be blessed according to their deserts and ought therefore instead of displeasing God by envying others, to endeavour to merit His favour by good works, and to apply to Him by prayer and perseverance.

37 Those whom your right hands, etc. By this law an intimate friend also of the deceased has a share in his estate It is fixed at a sixth of the whole property

In contract, & of friendship

OF WOMEN

38 Men are agents of women in that God has blessed some of them above the others and for that they lay out their substance for them The virtuous women are devoted careful in secret, as God has taken care of them But those whose perverseness ye fear, chide them, and then remove them into beds apart, and chastise them but if they are devoted to you, seek not an occasion against them for God is high, great

39 And if ye fear a breach between a man and wife, then appoint a judge from his family and a judge

from her family if they seek for reconciliation God will effect a reconciliation between them : God is knowing wise.

39 Appoint a Judge etc. The matter is to be referred to arbitration for reconciliation as far as possible

SOME DUTIES

40 Worship God and join not anything with Him Be good to parents, and to kindred and to orphans, and to the poor and the neighbour whether of kin or a stranger and to your companion, and to the homeless, and those whom your rights have possessed Surely God loves not the proud, the vain boaster

40. Those whom your right hands, etc. : the slaves.

THE COVERTOUS

41 Who are niggardly themselves, and bid others be niggards, and hide what God of His bounty has given them for the ungodly We have prepared a shameful chastisement

42. And who spend their wealth to be seen of men and believe not in God and the Judgment Day Whom has the devil for his companion, truly an evil companion he has

43 But what if they believe in God and the Judgment Day and give alms of what God has given them? Surely God knows them

44 Verily God will not wrong any one of the weight of a mite, and if it is a good action He will double it and will reward it from His presence with a great reward

44 God will not wrong etc either by diminishing in its reward, due to, his good actions or by unworthily punishing his sins on the contrary He will reward the former say alms their deeds See Surah' 161

THE UNBODILY

45 Then, how will it be with them when We shall bring a witness out of each people, and shall bring thee a witness against them? On that Day those who have not believed and have risen against the apostle, shall wish the earth were levelled with them and they shall not hide anything from God

45 How will it be etc. One of the most soul-stirring passages in the Koran

PRAYER

46 Ye believers, come not to prayer when ye are drunk, until ye understand what ye say nor when ye are polluted unless ye are travelling on the road until ye have washed yourself. But if ye are sick or on a journey or any of you come from easing nature, or have touched women and find no water take fine clean sand and rub your faces and your hands with it surely God is lenient, gracious

51 Verily God will not pardon the giving Him an equal but will pardon any other sin except that, to whom He pleases. And whoso associates anything with God surely he has devised a great sin

46. When ye are drunk. The reason here given against drinking is that it affects the understanding as to what a man says when standing up to pray a thing very essential in prayer for which reason it is here expressly forbidden

THE COVERTS

56 Do they desire a share in the kingdom who will not bestow on their fellowmen the speck in a date-stone?

60 As to those who have believed and done good, We will introduce them into Gardens neath which

rivers flow to continue therein for ever —for them are wives purified and We will lead them into perpetual shades.

61 Surely God commands you to restore what ye are trusted with to the owners and when ye judge between men to judge with equity and excellent in deed is to what God exhorts you And God both hears and sees

AG. The speck is a date-stone The original word signifies small dent on the back of a date-stone and is used to express a thing of no value

The conduct of the covetous is here remarkably set forth he will desire for a kingdom himself but will not brook the least good that may find its way to any one beside himself

62 This passage was revealed on the day of the Conquest of Mecca When Mohammed proceeded to the Kaabah and would have entered it, Omar b Talbah the ancient custodian locked the door A follower of Mohammed who was standing low in him snatched the key out of the old man's hand and would have given them to Abbas an uncle of Mohammed who was already the custodian of the well Yamnam but the Prophet immediately caused them to be returned to the venerable officer and so won him by his kindness that he not merely threw open the doors but actually embraced Islam

BELIEVERS

63 Ye believers obey God and obey the apostle and those in authority among you but if ye differ in anything refer it to God and the apostle if ye believe in God and the Judgment Day this is the best and fairest way of settlement.

64 Hast thou not observed those who profess that they believe in what has been revealed to thee, and what has been revealed before thee they seek the judgment of Taghut though commanded not to believe in him and the devil has seduced them into a wide error

64 And when it is said to them, Come, to what God has revealed and to the apostle thou seest the hypocrites turn aside from thee with great aversion

65 But how will it be when a misfortune shall befall them for what their hands have sent before them? Then will they come to thee swearing by God We only intended to promote good and concord.

66 These,—God alone knows what is in their hearts therefore withdraw from them and admonish them and speak into their hearts a word which may tell

71 Whoever obeys God and the apostle—they shall be with those to whom God has been gracious, of the prophets, and the truthful, and the martyrs, and the good an excellent company these.

67. Taghut was an idol of the tribe of Koreish at Mecca, whence this word is sometimes used in the Koran to mean anything worshipped beside God.

This passage was occasioned by the following incident. A certain Jew had a dispute with a wicked Moslem, the latter appealed to the judgment of Raab b. al Ashraf a principal Jew and the former to Mohammed. But at length they agreed to refer the matter to the Prophet singly who gave it in favour of the Jew but the Moslem refused to acquiesce in his sentence, but would needs have it reheard by some one else of the Jews.

68. For what their hands, etc for what they have done themselves

71 The blessed include the believers, the prophets, the truthful the martyrs in a good cause and the good

PRECAUTION TAKEN

73 Ye believers, take your precaution advance in detachments, or advance in a body

74 There is of you who would lag behind and if a reverse befall you, he says, Verily God has been gracious to me that I was not present with them

75 But if success attend you from God he will say (as if there never was a friendship between you and him) Would I were with them for then should I have acquired a great merit

76 Let them therefore fight in the way of God who part with the life of this world in exchange for the Hereafter for whoso fights in the way of God, whether he is slain or is victorious We will give him a great reward

78 Take your precautions, & be vigilant and provide your selves with arms and necessaries.

4 This is said of the easy going people who would hazard no danger for their principles.

75. A If there never was, etc., as if there was no common interest in the cause which you espoused: he attended not to the public but to his personal interest

Or these may taken as the words of the hypocrites among them insinuating that he slaved not behaved in war by his own fault but was left by the other Moslems so as not to be able to participate in the glory and good fortune of the victory

76 Who part with the life etc., who venture the persons and their wealth in the cause of God

A LAWFUL WAR

77 And what ails you that ye do not fight in the way of God, and for the weak among men, women and children, who cry ~~for~~ and bring us forth from this

This is from thee say thou All is from God But what has come over them that they are so far from understanding what is said to them '

81 Whatever good happens to thee, it is from God and whatever evil befalls thee, it is from thyself And We have sent thee to men as an apostle and God suffices for a witness

82 Whoso obeys the apostle, obeys God and whoso turns back, surely We have not sent thee to be a keeper over them

83 And they say Obedience yet when they go away from thee, part of them brood by night over other than thy words but God writes down what they brood over therefore let them alone, and trust in God surely God is a sufficient protector

84 Do not they consider the Koran? If it emanated from any other than God, they would surely have found therein many contradictions.

85 Fight therefore in the way of God, and oblige not any except thyself and stir up the believers, that God may restrain the violence of the unbelievers surely God is stronger and more able to punish

86 The object of the Islamic warfare, as here given, is the defence of the weak men, inoffensive women and children from the oppression at Mecca where they were left behind being either detained there forcibly by the Koraish or for want of means to fly for refuge at Medinah

87 To them to thy followers, the Moslems

From thee addressed to Mohammed and they forget that their own evil deeds would not go unpunished or that it was actually the consequence of their own disobedience to the Prophet This refers in fact to the murmuring of the Moslems at the defeat of Uhud under circumstances given below

In A. H. 3 the Meccans under Abul Sufyan attacked the Moslems at Medinah, with 3000 strong and the battle of Uhud followed At

this moment Mohammed could muster only 60 men. His strict orders to his followers were not to fight but to stand firm and maintain their position, and the archers were to keep to the points. Yet the battle soon might have been lost if the cavalry should fall upon his rear. For some time fortune seemed to smile upon the Moslems, and the Koraish were retreating, when all of a sudden the Moslem archers forgot the enemy's mandate of Mohammed and leaving their post dispersed in search of spoil. The Koraish general at once perceived their folly and called in the horse and fell on the rear of the Moslems. The infantry of the Kuraish also turned and the Moslem troops taken both in rear and front had to renew the battle at fearful odds. At last they lost the day.

All is from God & the result of your own good or evil deeds.

81 From thyself & the result of thine own evil deeds.

82. We have not sent etc. It is not thine to take an account of their actions for this is God's part: thou canst only preach and admonish.

83 It is here held that there are no contradictions in the Koran;

84 Oblige not any etc. The prophet only was under an indispensable necessity of obeying God's commands, however difficult, but others might choose, though at their peril.

Restraining the violence of the unbelievers is here mentioned as the object of the Islamic warfare.

GOOD AND EVIL

87 He who shall intercede with a good intercession shall have a portion thereof and he who intercedes with an evil intercession shall have a portion thereof and God keeps watch over everything.

88 A good intercession is to maintain the right of a man or prevent his being wronged.

SALUTATIONS

89 When ye are greeted with a greeting greet ye with a better greeting, or return the same. God takes count of all things.

90 God's there is no God but He. He will surely gather you together on the Judgment Day—there is no doubt of it. And who is more true than God in what He says.

88 Whereas the pre-Islamite Arabs wished each other 'Good morning' 'Good evening' and so forth Mohammed when he had established the brotherhood among believers taught that their chief salutation to each other ought to be 'Peace to you'.

A better greeting by adding something farther as 'the mercy of God and His blessing' in reply to the above salutation.

According to Mohammed he who rides must be the first to make the salute to him who walks; he who walks to him who is sitting; small party to a large party and the young to the old.

HOMICIDE

94 It is not for a believer to kill a believer, unless by mistake; and whoso kills a believer by mistake is bound to free a believer from slavery, and pay a fine to the family of the slain, unless they remit it as alms.

95 And whoso kills a believer designedly, his reward is Hell to continue therein for ever, and God will be angry with him and will curse him, and will prepare for him a great punishment.

96 Ye believers, when ye are on a march in the way of God, use discernment, and say not to him who salutes you, 'Thou art not a believer in your greed for the life of this world, surely with God are abundant spoils.' Such ye have formerly been, but God has been gracious to you; therefore use discernment, surely God is informed of what ye do.

106 The insatiable desire of the Arabs for plunder often led them to fall upon innocent Moslems under the pretext that they were an believing hostile people and might therefore be warred upon in retaliation of a supposed attack from them.

THE STRIVERS IN THE WAY

97 Those believers who sit still, not having any hurt, and those who exert themselves in the way of God with their substance and their persons, shall not

108 From men they hide themselves but they cannot hide themselves from God, for He is with them when they contemplate by night a thing which pleases Him not and God comprehends what they do.

109 Ay ye are of those who plead for them in the life of this world but who will plead with God for them on the Judgment Day and who will be their patron?

110 Yet whoso has done evil or injured his own soul and then asks pardon of God will find God forgiving compassionate.

111 And whoso commits a wickedness, commits it against his own soul. And God is knowing wise.

112 And whoso commits a sin or iniquity and then lays it on the innocent shall surely bear the guilt of calumny and a manifest crime.

113 Were it not, for the grace and mercy of God to thee surely a part of them had resolved to mislead thee but they only mislead themselves and shall not hurt thee at all. And God has revealed to thee the Book and wisdom and has taught thee what thou knewest not. Surely the grace of God has been great towards thee.

114 There is no good in what they talk about in private unless of him who enjoins charity or what is right or good will among men. Whoso does this is guided (God). We will surely give him a great reward.

115 But whoso separates himself from the apostle after that the way has been laid plain to him, and follows any other way than that of the believers, We will make him to obtain to what he is inclined and cast him into Hell and evil the journey thither.

110 Verily God will not pardon the giving Him an equal but He will pardon anything beside that to whom He pleases and whose associates anything with God is led wide astray

118 Whoso takes the devil for his patron beside God, he loses terribly

119 He makes them promises, and stirs them up but the devil only makes deceitful promises

122 It will not be as ye will nor as the people of the Book will whoso does evil shall be rewarded for it, and shall not find beside God a patron or a help

123 But whoso does good, whether male or female and is a believer these will enter the Garden, and they will not be wronged at all

124 And who is better in religion than he who attires with his face to God and does good, and follows the faith of Abraham the upright man and God took Abraham for His friend

125 Gods is what is in the heavens and what is in the earth and surely God encompasses all things.

1101 This and the succeeding verses were occasioned by the following remarkable incident. Toma, of the sons of Zafar one of Moham med's companions, stole a coat of mail from his neighbour, Kitadah, in a bag of meal and hid it at a Jew named Zaid. Toma being suspected the coat of mail was demanded of him, but he denied he knew anything of it. They then followed the track of the meal which had run out through a hole in the bag, to the Jew's and there seized it, accusing him of the theft but the Jew produced witnesses of his own religion that he had it of Toma. The sons of Zafar then came to Mohammed and urging the innocence of Toma desired him to defend his companion's reputation and condemn the Jew. But Mohammed at once saw into the fact of the case and condemned Toma whereupon the sons of Zafar departed from him and relapsed into infidelity

109 They contemplate by night, etc. they secretly contrived (as it appears) means by false evidence or otherwise to lay their crimes on the innocent Jew

114 To enjoy charity what is right and good-will among men are the greatest of virtues in the sight of God.

122 God's judgment will surely come to pass in spite of men's desires to the contrary.

A patron etc see Burah is 45 11 1d

ABOUT WOMEN

126 They ask thee concerning women, say thou God instructs you concerning them and that which is read to you in the Book concerning female orphans to whom ye give not what is ordained them neither ye marry them and concerning infants and that ye deal equitably towards orphans and what ye do of good surely God knows it.

127 If a wife fear ill usage or aversion on the part of her husband it is no crime in them both if they should be reconciled to each other surely reconciliation is the best. Human beings are inclined to vice but if ye behave with kindness and fear God — surely God is informed of what ye do.

128 And surely it is not in your power to deal equitably towards women, although ye vain would do it yet turn not with ill aversion nor leave her like one in suspense and if ye are reconciled, and fear God then surely God is gracious, compassionate.

129 And if they separate God will satisfy them both of His abundance. Verily God is omniscient wise.

130 And whatever is in the heavens and the earth is God's. We have already enjoined those to whom the Book was given before you and yourselves to fear God. And if ye disbelieve surely God is what is in the heavens and the earth and God is independent praised.

131 And God is what is in the heavens and what is in the earth and God is a protector sufficient

132 If He please, He can take you away ye people and bring others and God has power to do it.

133 Whoso desires the reward of this world verily with God is the reward of this world and the Hereafter and God both hears and sees

134 Concerning women etc. as to the share they are to have in the distribution of the inheritances of their deceased relations for it seems that the Arabs were not satisfied with Mohammed's decision on this point against the old customs

God instructs you He has already made known His will to you by revealing the passages touching the inheritances in the beginning of this chapter

Neither ye marry etc. or the words may be rendered in the affirmative and whom ye would marry For the pre-Islamite Arabs used to wrong their female orphans in both instances obliging them to marry against their inclinations if they were beautiful or rich or else not suffering them to marry at all that they might keep what belonged to them

Concerning infants male children of tender years, to whom the Arabs used to allow no share in the distribution of their parents' estates

135 The proviso in verse 3 above, is here said to be impracticable; hence the argument of some doctors that polygamy is not countenanced by Islam.

Take moreover the saying of Mohammed: "Whoso has more than one wife at a time and does not love them all equally or either wife carry him off equally between them shall appear before God with half his body fallen off" What does this point to, if not the severe importance of the justice and equity in the proviso?

Let turn not etc. To legalize the *strict* polygamy of his day Mohammed advised his followers, that in their present pass though they could not use all their wives with equal love as required in the proviso they ought to observe some measure of justice toward them for if a man had already married before the operation of the law, he might still act equitably so far as may be This was a mere formal measure to defeat the evils of polygamy at this stage

In suspicious like one that neither has a husband nor is divorced and at liberty to marry elsewhere

JUSTICE

184 Ye believers, stand fast to justice when ye bear witness before God, although it is against yourself or your parents, or your kindred whether the party is rich or poor truly God is more worthy than them both. Therefore follow not your lust lest ye swerve. And whether ye wrest your evidence or decline giving it, surely God is informed of what ye do.

185 Ye believers believe in God, and His apostle and the Book which He has revealed to His apostles, and the Book which He revealed heretofore and whose believes not in God and His angels and His Books, and His apostles, and the Hereafter has surely gone wide astray.

186 Verily they who believed and afterwards disbelieved, and then believed again and after that disbelieved and increased in unbelief God will never pardon them or guide them into the way.

187 Announce to the hypocrites that for them is a painful punishment.

188 Those who take the unbelievers for partners beside the believers, do they desire honour with them? But all honour is with God.

189 And He has already revealed to you in the Book. When ye shall hear the signs of God they shall not be believed, but shall be mocked at. Therefore sit not with them unless they engage in other discourse or ye will become like them. Surely God will gather the hypocrites and the unbelievers altogether in Hell.

THE HYPOCRITE

141 Verily the hypocrites seek to deceive God, but He will deceive them when they stand up to swear.

they stand carelessly, to be seen of men and they remember God but little

142 Wavering between the one and the other and belonging to neither of them and for him whom God shall lead astray thou can find no way

143 Ye believers take not the unbelievers for your patrons beside the believers Will ye furnish God with an evident argument against you?

144 Verily the hypocrites shall be in the lowest abyss of the Fire and thou shalt not find any to help them

145 Except those who repent and amend and hold fast to God and show their sincerity in religion to God alone these shall be with the believers and surely God will give the believers a great reward

146 And how will God punish you if ye are grateful and believe? Surely God is grateful knowing

147. This is explained in Surah ix 8 9

EVIL SPEAKING

147 God likes not that evil be matter of public talk, unless any one has been wronged And God both hears and knows.

148 Whether ye publish what is good or hide it, or forgive evil, verily God is gracious, mighty

149 And those who believe not in God and His apostle, and seek to separate God from His apostles, and say We believe in some and reject others and seek to take a middle way —

150 These surely are unbelievers, and We have prepared for the unbelievers a shameful punishment

151 And they who believe in God and His apostles, and make no distinction between any of them these will God give their reward and God is gracious, merciful

MIRACLES DEMANDED

152 The people of the Book will demand of thee that thou shouldst bring down to them a Book from heaven: they formerly asked of Moses a yet greater thing than this for they said Show us God visibly wherefore a fire storm from heaven caught them up because of their iniquity

153 And for their unbelief and for that they spoke against Mary a grievous calumny —

154 And for that they said Verily we have slain Christ Jesus, son of Mary the apostle of God though they slew him not, neither crucified him but they had only his likeness And they who differed about him were in doubt as to this, and had no knowledge thereof but followed an opinion merely they did not really kill him but God took him up to Himself And God is mighty, wise

155 A grievous calumny the Jews charged Mary of Immorality

156 They slew him not There were in the early ages of Christianity several sects of Christians who denied the crucifixion of Jesus, and Mohammed also stated this view He refused to believe that a pious prophet that Jesus undoubtedly was should be a sufferer the humiliation at the hands of an unbelieving people

His Illness The Bible also believed that it was the illness of Lycaon from among the Jews who brought reverence to Jesus and whom one day they crucified little knowing what they did Thus in the wisdom of God the guilty were punished and the innocent escaped.

God took him up etc Jesus died a natural death afterwards see also Barab 1-2 36

SOME PROPHETS

161. Verily WE have revealed to thee. as WE revealed to Noah and the prophets after him and as WE revealed to Abraham and Ishmael and Isaac, and Jacob and the tribes, and Jesus, and Job and Jonas, and Aaron, and Solomon and to David WE gave the Psalm.

162. Of some apostles WE have told thee before and of the others WE have not told thee—And God spoke to Moses discoursing with him

163. Apostles charged to announce and to warn, that men after that these apostles had come might have no argument against God. Surely God is mighty wise

162. Of some apostles. Prophets have been coming in every age (xii 48) to all the people (x 48) to teach in their own tongues (xlv 4) the same Divine message of wisdom and of truth (ii 140). Names of only a few of whom they had heard are mentioned here and elsewhere in the Koran but there have been others whose names have not been mentioned at all. See Surah i 8 also Surah xl 78.

THE UNBELIEVERS

165. Verily they who believe not, and keep away others from the way of God have been led wide astray

166. Verily those who believe not and act wrongfully, God will never pardon, and never will He guide them into the way

167. Except that to Hell wherein they shall continue for ever. And this is easy with God

THE APOSTLE

168. Ye people, now has come to you an apostle with truth from your Lord believe then it is better

151 And they who believe in God and His apostles, and make no distinction between any of them, these will God give their reward and God is gracious, merciful

MIRACLES DEMAND'D

152 The people of the Book will demand of thee that thou shouldst bring down to them a Book from heaven they formerly asked of Moses a yet greater thing than this, for they said Show us God visibly wherefore a fire-storm from heaven caught them up because of their iniquity

155 And for their unbelief and for that they spoke against Mary a grievous calumny —

156 And for that they said Verily we have slain Christ Jesus, son of Mary the apostle of God though they slew him not, neither crucified him but they had only his likeness And they who differed about him were in doubt as to this, and had no knowledge thereof but followed an opinion merely they did not really kill him, but God took him up to Himself. And God is mighty wise.

155 A grievous calumny the Jews charged Mary of immorality

156 They slew him not There were in the early ages of Christianity several sects of Christians who denied the crucifixion of Jesus, and Mohammed also held their views. He refused to believe that a pious prophet that Jesus undoubtedly was, should have suffered this humiliation at the hands of an unbelieving people

His likeness The Basilidians believed that it was one Simon of Cyrene from among the Jews, who bore great resemblance to Jesus and whom one dark day they crucified little knowing what they did Thus in the wisdom of God the guilty suffered and the innocent escaped

God took him up etc Jesus died a natural death afterwards. See also Surah xix. 33

SOME PROPHETS

161 Verily WE have revealed to thee, as WE revealed to Noah and the prophets after him and as WE revealed to Abraham and Ishmael and Isaac, and Jacob and the tribes, and Jesus, and Job and Jonas, and Aaron and Solomon and to David WE gave the Psalms

162 Of some apostles WE have told thee before and of the others WE have not told thee—And God spoke to Moses discoursing with him

163 Apostles charged to announce and to warn, that men after that these apostles had come might have no argument against God Surely God is mighty wise

164 Of some apostles Prophets have been coming in every age (xlii 38) to all the people (x 48) to teach in their own tongues (xiv 4) the same Divine message of wisdom and of truth (ii 146) Names of only a few of whom they had heard, are mentioned here and elsewhere in the Koran but there have been others whose names have not been mentioned at all See Surah ii 8 also Surah xl 78.

THE UNBODILY

165 Verily they who believe not and keep away others from the way of God have been led wide astray

166 Verily those who believe not, and act wrongfully God will never pardon and never will He guide them into the way

167 Except that to Hell wherein they shall continue for ever And this is easy with God

THE APOSTLE

168 Ye people, now has come to you an apostle with truth from your Lord believe then, it is better

for you But if ye believe not, surely God is what is in the heavens and the earth And God is knowing wise

ABOUT CHRIST

169 Ye people of the Book be not extravagant in your religion, neither say of God beside the truth Verily Christ Jesus the son of Mary is an apostle of God and His word which He conveyed into Mary and a spirit from Him Believe then in God and His apostles and say not Three Have done It is better for you God is only one God Praise to Him above that He should have a son His is whatever is in the heavens and the earth And God is a sufficient guardian

170 Christ does not disdain to be a servant to God nor the angels who approach near to Him

171 And whoso disdains His service and is elated with pride He will gather them all to Himself

172 And to those who believe and do good He will give them their reward and will add to them of His grace but those who are disdainful and proud He will punish with a grievous punishment

173 And none shall ther find to protect or to help them against God

174 Ye people now has come to you an evidence from your Lord—and We have revealed to you a clear light And those who believe in God and hold fast to Him He will lead them into mercy from Him and His grace and He will guide them on the straight path to Himself

109 Extravagant in your religion by worshipping your own images and enviling the others Some Christians who accepted the

divinity of their Teacher yet regarded all that ever came before him as thieves and robbers. (Y St. John x 8)

Three is the Trinity in any sense either of Father Son and the Holy Ghost or of God Jesus and Mary

ABOUT SUNDRY THINGS

175 They will consult thee Say thou God gives you instructions concerning the distant kindred If a man die childless and he have a sister half of what he shall leave will be hers and if she die childless he shall be her heir And if there are two sisters, two third parts of what he shall leave shall be theirs and if there are both brothers and sisters, the male shall have the portion of two females God declares these to you that ye err not And God knows all things

176 The distant kindred see the beginning of this Surah
Half of what, etc the other half going into the Public Treasury
Her heir her whole substance will go to him

PRINCIPAL CONTENTS

Adultery charge of to be proved 19 its punishment, 20 of slave girls 20.
Apostles their mission 162 all to be respected 149-51 names of some 161 162
Arbitration between man and wife 39
Believers, half-hearted 74 75 80 81 82 the true, 76, 87
Charity not to be seen of men 42.
Concubinage disallowed, 20
Covetousness reproved 36, 38
Decentral the 107 9 111 112
Dowry to be given to a wife, 9 not to be withheld 24 25.
Duties, social, 40
Evil-speaking forbidden 147
God creator of man and woman 1 all good from 81 assigning part
ers with the darkest sin, 51 116

- Good men 87 124 discourse 114
 Heirs 27
 Homicide 94.
 Hypocrites 141 148 charged 96 their punishments 137 144
 Inheritance some laws of 12-3 175
 Jesus, an apostle of God 169 his humility 170 not crucified 150 but
 died a natural death 6
 Judgment of God not according to individual desires, 132
 Justice to be observed always 61 in witnessing 134
 Koran, the, free from contradictions 8 a straightforward rule of jus-
 tice 100
 Marriage precautions on a 3
 Men and women their common origin 1 incapable of doing justice
 between women 129
 Miracles demanded 142, 146
 Miser the 41 56.
 Orphans, to be justly treated 2 4-5 10 to be trained, 5 fear of
 God enjoined with regard to them 10 11
 Prayer precautions in, 46, 105 might be shortened on a march 102
 Precautions against unbelievers 103
 Prohibited degrees of marriage 20-8
 Questions to be referred to God and the prophet 72
 Reconciliation between a man and wife recommended 127
 Religion flying for enjoined, 29 101 extravagance is reprimed, 167
 Repentance acceptable 21 110, 146 ineffectual 42
 Reward of good works, in general 44
 Salutation to be returned, 86
 Sins, mortal, 23 6
 Slave-girls, might be married 29 concubinage forbidden 46
 Shields, 23 34
 Trinity the 169
 Trusts to be restored 61
 Ungodly the 42.
 War enjoined 77 80.
 Wealth, its use and abuse, 31
 Witnesses when restoring to orphans their property
 Wives limit their number 2 not to be disregarded, 23
 Women, to be respected, 1 their rights, 2, 23, 30 the virtuous 24
 their rewards in the Hereafter 127 under laws 129

SURAH V—THE TABLE

(Medinah)

This is generally allowed to be the last Surah promulgated at Medinah. The title is taken from an account of the Eucharist given towards the end of the Surah.

PILGRIMAGE

1 Ye believers, perform your engagements.

Allowed to you are the brute cattle other than what are mentioned to you—except game which is not allowed you while ye are on pilgrimage. Verily God ordains what He pleases.

2 Ye believers, violate not the rites of God for the sacred month nor the offering nor the ornaments hung thereon, nor those who are travelling to the Sacred Mosque seeking favour from their Lord and to please Him.

3 But when all is over then take to the chase and let not the malice of some, in that they kept you from the Sacred Mosque lead you to transgress rather assist one another in justice and piety but assist not one another in injustice and malice and fear. God Surely God is severe in punishing.

1 Mentioned to you See Surah II 167 168

2. Violating the sanctity of the pilgrimage and the pilgrims during their journey is here mentioned. In pre-Islamic times as now-a-days, the pilgrims suffered much at the hands of the marauding tribes, which is here condemned as impious.

3. Kept you from, etc. In the expedition of Hodeibiyah, when after six years of exile from the place of their birth Mohammed and his followers had set out for Meccah with 1400 men, all perfectly unarmed on a pilgrimage thither the Koreish had jealously barred the way by

posting their troops under Khalid son of Walid. They would not allow the Moslems to visit Mecca and maltreated the envoy who was sent to ask their permission to enter the city. Some even attacked the prophet with darts and arrows, and when a party of 60 men were arrested Mohammed instantly released them on merely making promises of future good conduct towards himself and his followers. Finding however that the Meccans were inexorable Mohammed contented himself with exacting a Truce from them for 10 years during which all hostilities between the Meccans and the Moslems were to cease and the Moslems were allowed to visit Mecca in the following year and remain there for three days with their travelling arms, namely their swords in sheaths.

FORBIDDEN FOOD

4. Ye are forbidden to eat of what is dead of itself and blood and swine's flesh, and that on which any other name beside God's has been invoked, and that which has been strangled or killed by a blow or by a fall, or by goring and that which has been eaten by a wild beast, unless ye kill yourselves, and that which has been sacrificed to idols and also to make division by arrows is wickedness in you.

On this day woe to those who have disbelieved in your religion. And fear them not but fear Me.

5. This day have I perfected for you your religion and have completed My mercy upon you and I have been pleased to make Islam your religion.

—But whoso is driven by hunger not lust^g to transgress, surely to him God is gracious, compassionate.

6. They will ask thee what is allowed them say thou Such things as are good are allowed you and the prey of beasts of chase which ye have trained like dogs, teaching them as God has taught you. I at therefore

of, what they catch for you and mention, the name of God thereon and fear God surely God is swift at reckoning up

4 See also Surah li 167, 168

Sacrificed to Idols *lit* on blocks or hafts of stones, being those set up near their houses, and on which they slew animals in honour of their gods.

Division by arrows, a sort of divination in use among the pre-Islamite Arabs

5 Mention the name etc In pre-Islamic times the Arabs in killing any animal for food used to consecrate it to their idols by saying 'In the name of Allat and Al Uzza.'

OTHER LAWS

7 This day ye are allowed the good things, and the food of those who have received the Book is allowed you as your food is allowed them. And free believing women and free women of those who have received the Book before you when ye have assigned them their dower living chastely with them and not fornicating neither taking them for concubines. And whose disbelieves in the faith his works are vain and in the Hereafter he will be of those who lose.

7 The food of those etc Moslems might have no objection in treating with one who has received the scripture e.g. the Jews, Christians, and others.

And free women, etc They might also intermarry with the people of the Book

And not taking them etc Concubinage is no part of Islam

ABLUTIONS

8 Ye believers, when ye prepare yourselves to pray wash your faces, and your hands, upto the elbows, and rub your heads, and your feet to the ankles.

9 And if ye are unclean, wash yourselves. But if ye are sick or on a journey and if one of you has come from easing nature, or have touched women and

ye find no water 'then take clean sand and rub your faces and your hands with it. God desires not to lay a burden upon you but He desires to purify you and to fulfil His favour upon you that ye may be grateful.

10 And remember the favour of God upon you and His Covenant which He has made with you when ye said, We have heard and will obey and fear God. Surely God knows the secrets of the breasts of men.

8 These are necessary preparations for prayer. That his followers might be more punctual in the duty Mohammed is said to have declared that the practice of religion is founded on cleanliness, which is one-half of the faith and the key of prayer without which it will not be heard of God. At the same time he especially mentioned that mere external or rather physical purity does not imply true devotion.

9 God desires not, etc. The ablutions have not been imposed as burdens nor as having any mysterious merit, but merely as a measure of cleanliness.

JUSTICE

11 Ye believers, stand up before God as witnesses in justice, and let not hatred towards any induce you to do wrong but act justly—this is next to piety. And fear God, surely God is informed of what ye do.

12 God has promised to those who believe and do good that for them is pardon, and a great reward.

13 And those who disbelieve and deny Our signs—these are the fellows of Hell.

14 Ye believers remember God's favour towards you when certain men designed to stretch forth their hands against you but He restrained their hands from you. And fear God and in God let the believers trust.

III Certain men designed, &c. This was on various occasions.

At one time the Prophet in company with some of his followers went to the tribe of Hawilah (who were) with him a day for the murder of two Muslims who had been killed by mistake by one

Amru: They desired him and his followers to sit down and eat with them and they would pay the fine; Mohammed complying with their request as he was sitting they laid a do sign against his life, one Jew of them undertaking to throw ¹¹¹¹ a mill-stone upon him. But Mohammed abruptly left the place and departed with his followers.

11 On another occasion while yet in the citadel of Khelbar frequent attempt were made to assassinate the Prophet. On his entry therein a Jewess by name Zorab, a niece of the gigantic warrior who fell at the battle that took place there spread a poisoned repast for Mohammed and his follower. One of them died immediately after he had taken a few mouthful but Mohammed and his other followers were saved.

PEOPLE OF THE BOOK >

1111 1

15 And God accepted the Covenant of the children of Israel,—and out of them We raised up twelve leaders, and God said Verily I will be with you, if ye are steadfast in prayer and give alms and believe in My apostles, and help them and lend God a liberal loan. I will surely put away from you your evil deeds, and I will bring you into Gardens, beneath which rivers flow but whoso of you disbelieves after this, has surely erred from the way.

16 Wherefore because they have broken their Covenant, We have cursed them, and have hardened their hearts they dislocate the words from their places, and have forgotten part of what they were taught and thou wilt not cease to discover deceitful practices among them except a few of them (but forgive them and let them be verily God loves the doers of good.

17 And of those who say 'We are Christians, We have accepted the Covenant but they have forgotten a part of what they were taught' wherefore We stirred up enmity and hatred among them, till the Judgment Day and in the end will God tell them what they have done.

18 Ye people of the Book, now is Our apostle come to you to clear up to you much that ye hid of the Book, and to pass over many things. Now has come to you from God a light and a clear Book, by which God guides those who follow His pleasure into the way of peace, and will bring them out of darkness into light by His will and He will guide them in the straight path

19 Verily they have been infidels who say Verily God is Christ the son of Mary say thou And who could obtain anything from God if He pleased to destroy Christ the son of Mary and his mother and all who are in the earth ?

20 Surely God is the sovereignty of the heavens and the earth and what is between them He creates what He will and surely God is mighty over all things

21 The Jews and the Christians say Sons are we of God and His beloved say thou. Why then does He chastise you for your sins ? Nay ye are but men whom He has created ; He pardons whom He pleases, and He punishes whom He pleases ; and God is the sovereignty of the heavens and the earth, and what is between them, and to Him is the return

22 Ye people of the Book, now has come to you Our apostle to clear up to you the cessation of the apostles, lest ye say There came to us none with a promise or a warning, But now is come to you an apostle with glad tidings and with warning and God is mighty over all things.

23 We have ordained to the children of Israel, that whoso kills a being unless it is for another

being or for wickedness in the earth, it is as though as had killed all mankind, and whoso saves one it is as though he saved the lives of all mankind,

15 Lord God etc .. contribute in the way of God for which you will be rewarded by Him

16. Have forgotten part, etc They have made a mistake in not accepting the teaching of the other and succeeding prophets to whom obedience was due by law

1 They have forgotten etc they fell into the mistake of receiving Jesus as their Lord and God which was not taught them by their Master

21 This refers to the proud superiority they assert over the other people. The Jews called all besides them gentiles, and the Christians called the others heathens. The good old learned doctors of Islam would not suffer the others, whatever their beliefs, to be called

Kafirs unbelievers though their degenerate followers are in this respect no better than the Jews and Christians whom the Koran expressly condemns for their over bearing attitude towards the others See also surah iii. 69 72.

22. The cessation etc The Arabic word signifies the intermediate space of time between two prophets, during which no revelation or dispensation was given. In the family of Ishmael Mohammed was the first prophet since the originator of this line.

25 Had killed all etc. having broken the commandment which forbids the shedding of blood

THE BELIEVERS

29 Ye believers, fear God and desire to draw near to Him and strive in the way of God, that ye may be happy

40 As to those who disbelieve if they had what ever is in the earth and as much more withal that they might redeem themselves from punishment on the Judgment Day it shall not be accepted from them and for them is a painful punishment

41 Fain would they come forth from the Fire but forth from it they shall not come theirs is a lasting punishment.

46 O Apostle let not those grieve thee who have
 ten to unbelief, of those who say 'We believe' with their
 mouths but their hearts believe not or of 'the Jews—
 listeners to a lie and to others, but who will not come
 to thee

46 But if they come to thee then either
 judge between them or let them alone and if thou
 leave them they shall not hurt thee at all But if thou
 judge between them judge with equity Verily God
 loves those who deal equitably

OTHER BOOKS

47 But why should they make thee their judge,
 since they have the Law in that is the judgment of
 God But they turn their backs after this, and these
 are not believers.

48 Verily We have revealed the Law in it is a
 guidance and a light by it the prophets who excelled
 in piety did judge those who were Jews, and the doc-
 tors, and priests also by the Book of God, of which they
 were the keepers and the witnesses Therefore fear
 not men, but fear Me.

49 And in their footsteps We made Jesus the son
 of Mary follow confirming the Law which was before
 him and We gave him the Evangel; in it is a guide
 and a light, confirming the Law which was before it
 and a guide and rule to the pious.

51 That the people of the Evangel may judge
 according to what God has revealed therein and who so
 judges not by what God has revealed, they are the
 wicked

52 And to thee We have revealed the Book in truth confirming the Book which was before it, and restoring the same! Judge therefore between them, according to what God has revealed, and follow not their desires, after the truth that has come to thee

53 To every one of you have We given a rule and an open way and if God pleased, He would have made you one people,—but He would try you in what He has given you Strive then to excel each other in good works to God is your return altogether and then He will tell you that concerning which ye now disagree

54 Wherefore judge between them according to what God has revealed and follow not their lusts, but beware of them lest they lead thee astray from part of what God has revealed to thee but if they turn back, know that God is pleased to punish them for some of their sins: and surely most of the people are transgressors

55 Do they desire the judgment of Ignorance? But who is a better judge than God, to people who believe?

APOSTACY

56 Ye believers, should any of you apostatize from his religion God will surely raise up another people to take his place, whom He will love, and who will love Him lowly towards the believers, severe to the ungodly striving in the way of God, and not fearing the obloquy of the detractor This is the grace of God; He gives it to whom He pleases. And God is omnipresent, omniscience.